MINUTES

OF THE

NATIONAL COUNCIL

1901

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MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE ELEVENTH SESSION, HELD IN PORTLAND, MAINE,

OCTOBER 12–17, 1901.

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NEXT MEETING — OFFICERS — COMMITTEES.

The twelfth triennial session of the National Council will be held in the city of Des Moines, Iowa, in October, 1904.

Officers for the Session of 1901.

Moderator, Rev. Amory H. Bradford, of New Jersey.
Assistant Moderators, Mr. William H. Strong, of Michigan, and Rev. Stephen L. B. Penrose, of Washington.
Secretary, Rev. Asher Anderson, of Massachusetts.
Registrar, Rev. Joel S. Ives, of Connecticut.
Assistant Registrars, Rev. W. Herman Hopkins, of New York, and Rev. J. Brainerd Thrall, of Massachusetts.

Officers for 1901–1904.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Asher Anderson, of Massachusetts.
Registrar, Rev. Joel S. Ives, of Connecticut.
Treasurer, Rev. Samuel B. Forbes, of Connecticut.
Auditor, David N. Camp, of Connecticut.

COMMITTEES. — 1901–1904.

STANDING.

Provisional committee. — Charles A. Hull, of New York; Rev. Amory Bradford, of New Jersey; Rev. Francis J. Van Horn, of Iowa; William H. Wanamaker, of Pennsylvania; Rev. Michael Burnham, of Missouri; E. H. Pitkin, of Illinois; Rev. Cyrus Richardson, of New Hampshire; Rev. Edward C. Moore, of Massachusetts; Rev. Asher Anderson,[1] of Massachusetts; Rev. Joel S. Ives,[1] of Connecticut; Rev. Samuel B. Forbes,[1] of Connecticut.

Trustees. — Edwin H. Baker,[2] of Connecticut; H. Clark Ford, of Ohio; Rev. Elijah Horr, of Massachusetts; Rev. Thomas B. McLeod, of New York; Rev. George R. Merrill, of Minnesota; Robert Patton, of Illinois; Rev. Charles H. Richards, of Pennsylvania; Rev. Henry A. Stimson, of New York; William H. Strong, of Michigan; Lucien C. Warner, of New York; Arthur H. Wellman,[3] of Massachusetts; Edward Whitin, of Massachusetts; also the moderator, secretary, and treasurer.

Publishing committee. — Thomas Todd and Rev. George A. Hood, of Massachusetts, and, *ex-officiis*, the registrar, secretary, and treasurer.

Congregational Exhibit, World's Fair, St. Louis, 1903. — Rev. Cornelius H. Patton, of Missouri; Rev. Morton Dexter, of Massachusetts; Rev. Charles M. Sheldon, of Kansas; Lucien C. Warner, of New York; Rev. William A. Waterman, of Indiana.

Enrichment of Worship — Rev. George R. Merrill, of Minnesota; J. W. Platner, of Massachusetts; Rev. Joseph H. Chandler, of Wisconsin; Prof. Waldo S. Pratt, of Connecticut; Rev. William B. Chamberlain, of Illinois.

Ter-centenary, Gainsborough. — Rev. George R. W. Scott, of Massachusetts.

Manual. — Rev. Williston Walker, of Connecticut; Rev. Nehemiah Boynton, of Michigan; Rev. Frank L. Goodspeed, of Massachusetts.

Comity, federation, and unity. — Rev. William Hayes Ward, of New York; R. E. Jenkins, of Illinois; Rev. Elias B. Sanford, of New York; Rev. William H. Warren, of Michigan; Rev. Arthur L. Gillett, of Connecticut; Rev. Michael Burnham, of Missouri; Rev. L. H. Cobb, of New York.

[1] *Ex officiis.* [2] Resigned, Feb. 14, 1902. [3] Resigned, Jan. 14, 1902.

Elected by the Directors to fill vacancies, Feb. 11, 1902: Guilford Dudley, New York; John H. Perry, Connecticut.

Labor. — Rev. Frank W. Merrick, of Massachusetts; Rev. Washin ton Gladden, of Ohio; Rev. William J. Tucker, of New Hampshire; Rev. David N. Beach, of Colorado; Rev. William A. Knight, of Massachusetts.

Deaconess Association of Chicago. — Rev. Edward F. Williams, of Illinois; Henry M. Moore, of Massachusetts; Rev. George E. Hall, of New Hampshire.

Expenses of delegates. — Rev. Charles E. Jefferson, of New York; Joseph W. Rice, of Rhode Island; Rev. Henry Hopkins, of Massachusetts; Rev. E. Payson Hood, of New York; Rev. John W. Bradshaw, of Ohio.

Better Sunday-school instruction. — Frank K. Sanders, of Connecticut; Rev. James A. Blaisdell, of Michigan; Henry A. King, of Massachusetts; Rev. Glenn A. Taylor, of Iowa; Samuel T. Dutton, of New York; Rev. Rockwell H. Potter. of Connecticut; George F. West, of Maine.

Church property. — Rev. Irving W. Metcalf, of Ohio; Rev. Henry A. Stimson, of New York; H. Clark Ford, of Ohio.

Polygamy. — Rev. Amory H. Bradford, of New Jersey; Rev. Asher Anderson, of Massachusetts.

CONTENTS.

PAGE

MINUTES OF PROCEEDINGS 1

SERMON, by Rev. William J. Tucker 48

ADDRESS OF RETIRING MODERATOR, Rev. F. A. Noble . . 15, 59

REPORTS:

Of secretary of National Council 75
Of directors of the trustees 111
Of treasurer 88
Of auditor 87, 93

REPORTS OF COMMITTEES:

Of Provisional Committee 72
Of Publishing Committee 82
On Charter Revision 40
On Councils and the Pastorate 37
On John Robinson Memorial Church 100
On Ministerial Relief 111
On Committee of Fifteen 28
On Comity, Federation, and Unity 35, 149
On Credentials 23
On Finance 42
On Memorial to Rev. Henry A. Hazen 148
On Year-Book 33
On Massachusetts Memorial 33
On Polygamy 33
On Marriage and Divorce 39

PAPERS AND ADDRESSES:

How far does the application of Doctrine to Practical Life constitute Effective Preaching? Rev. Dan. F. Bradley . 157
The Type of Character favored by Congregationalism. Prof. Williston Walker 166
The Sacraments: their Function in Personal Life and in the Enlargement and Improvement of the Churches. Rev. J. G. Vose 175
The Necessity of a Rational Philosophy to Effective Preaching. Rev. William H. Bolster 185

PAGE

The Rightful Claims of the Churches upon the Theological Seminaries. Rev. William A. Bartlett 195
The Rightful Claims of the Theological Seminaries upon the Churches. Rev. Prof. George F. Moore 206
What help may the Public Schools expect from our Churches? Rev. Albert E. Winship 213
What help may the Churches expect from our Public Schools? W. W. Stetson 215
The Congregational Church as a Factor in the Town. President William DeWitt Hyde 223
The Christian Citizen and Municipal Government. Rev. Samuel G. Smith 232
Needful Reforms in the Methods and Instruction in the Sunday Schools. Rev. Albert E. Dunning . . . 241
The Spiritual Trend of our Young People's Organizations. Rev. C. M. Southgate 251
The Coöperation of the Church and the Home in the Spiritual Nurture of Children. Rev. Chas. H. Richards, 260
Foreign Elements in American Civilization. Rev. Henry A. Schauffler 277
City Evangelization. Rev. J. C. Armstrong . . . 293
Christianity: a World-Wide Movement. Rev. Matthew H. Buckham 304
New Perils and Possibilities in the Foreign Field. Rev. John P. Jones 314
The Influence of Congregationalism on the Reunion of Christendom. Rev. William D. McKenzie . . . 323
Congregational Teaching as to the Right Use of Wealth. Rev. President Horace Bumstead 333
Woman's Work in our Churches. Rev. T. Calvin McClelland 342
The Spiritual Mission of Congregationalism. Rev. S. M. Newman 355
The Living Christ, a Vital Force in Pulpit and Pew. Rev. George H. Ide 355
Consecrated Personality a Supreme Need of the Church of to-day. Rev. Charles E. Jefferson 364

STATEMENTS OF BENEVOLENT SOCIETIES:

Congregational Home Missionary Society 374
American Missionary Association 378
Congregational Church Building Society 383
American Board of Commissioners for Foreign Missions . 389
Congregational Sunday School and Publishing Society . 397
Congregational Education Society 401

PAGE

CONSTITUTION, BY-LAWS, AND RULES OF THE NATIONAL COUNCIL 405
CHARTER AND BY-LAWS OF THE TRUSTEES 413
NATIONAL COUNCIL AND OFFICERS 418
ALPHABETICAL LIST OF MEMBERS 419
INDEX 422

NOTE.

The reports of Committees in this volume are printed as made, and not as affected by any action of the Council.

The statistics of the Ministers and Churches will be found in the *Year-Books*. The Minutes and the *Year-Books* are issued by direction of the National Council, and, by its instructions, a copy of each is to be sent to each church, and another to each minister, on the rolls of the denomination.

ERRATA.

In Retiring Moderator's address, on page 69, line 17, for "power" read "period," and on page 69, line 26, for "form" read "norm." Page 304, for "Middlebury" read "Burlington."

MINUTES.

The National Council of Congregational Churches of the United States convened in the State Street Church, Portland, Me., for its eleventh session, at 10.30 A. M., Saturday, Oct. 12, 1901, and was called to order by the moderator, Rev. Frederick A. Noble, of Illinois.

The Scriptures were read by Rev. Dan F. Bradley, of Michigan, and prayer was offered by Rev. Moses Smith, of Illinois.

Tellers.

The moderator appointed the following tellers:

Rev. Francis J. Van Horn, of Iowa; Rev. Henry H. Noyes, of Maine; Rev. Robert H. Edmonds, of Ohio; Rev. Clifford H. Smith, of Vermont; Rev. Elbert S. Porter, of Massachusetts; Rev. Horace Sanderson, of Colorado.

The roll.

Credentials were gathered, and it was voted that the registrar be authorized to complete the roll.

The roll, when completed, was as follows: —

Alabama.*

Bear Creek Conference, 6.
Christian Conference, 7.
Clanton Conference, 7.
Congregational Association, 20. Rev. Almon T. Clark.
Echo Conference, 11.
Fort Payne Conference, 4.

* Numerals after the names of state bodies show how many delegates they may send to the Council, on the basis of one to each body and one for every ten thousand members, or major fraction. Those following names of local bodies show the number of churches in them, such bodies being entitled to name one delegate for every ten churches, or major fraction.

Houston Conference, 3.
Mount Jefferson Conference, 2.
Oxford Conference, 6.
Rosehill Conference, 10.
Tallapoosa Conference, 7.
Tallassee Conference, 6.
Troy Conference, 5.
Warrior Conference, 6.
First District Association, 6. Rev. Spencer Snell.

ARIZONA [1].

THE CONGREGATIONAL ASSOCIATION.

ARKANSAS.

[NO STATE ORGANIZATION.]

CALIFORNIA [3].

GENERAL ASSOCIATION. Rev. Frank N. Greeley, Rev. Charles B. Sumner, Rev. Walter Frear.

Bay Conference, 20.
Upper Bay Conference, 11.
Sacramento Valley Association, 30.
San Francisco Association, 15.
San Joaquin Valley Association, 9.
Santa Clara Association, 14.
Humboldt Association, 10.
Mt. Shasta Association, 15.
Sonoma Association, 10.
San Bernardino Association, 18. Rev. John H. Williams.
Los Angeles Association, 42.
San Diego Association, 16.

COLORADO [2].

CONGREGATIONAL ASSOCIATION.

Denver Association, 28.
Arkansas Valley Association, 21. Rev. William F. Slocum, Rev. Manley D. Ormes.
Western Association, 10. Rev. Horace Sanderson.

Connecticut [7].

General Conference. Rev. John De Peu, Rev. Wm. De Loss Love, Rev. John C. Goddard, Rev. Arthur L. Gillett, Rev. William J. Mutch, Rev. George E. Soper, John H. Perry.

Central Conference, 13. Rev. Russell T. Hall.

Fairfield East Consociation, 19. Rev. Henry L. Slack, Rev. Cyrus F. Stimson.

Fairfield Southwest Conference, 9. Rev. Levi Rodgers.

Fairfield West Consociation, 18. Rev. Henry C. Woodruff, Edward W. Marsh.

Farmington Valley Conference, 17. J. T. Chidsey.

Hartford Conference, 21. Rev. Roscoe Nelson.

Hartford East Conference, 12. Rev. Oliver W. Means.

Litchfield Northeast Conference, 13. Rev. Harry E. Small.

Litchfield Northwest Conference, 12. Rev. Edward O. Dyer.

Litchfield South Consociation, 17. Rev. Henry Upson.

Middlesex Conference, 30. Rev. Frederick W. Greene, Edward S. Coe.

Naugatuck Valley Conference, 18. Rev. Frederick L. Grant, Rev. Sherrod Soule.

New Haven West Conference, 25.

New London Conference, 31. Rev. Samuel H. Howe.

Tolland Conference, 21. Rev. Edmund A. Burnham.

Windham Conference, 31. Rev. Winthrop B. Greene, A. G. Bill.

District of Columbia.

(see new jersey.)

Florida [1].

General Association. Rev. Sullivan F. Gale.

East Coast Conference, 11. Rev. Elmer W. Butler.

Pensacola Conference, 5.

St. John's River Conference, 5.

St. Mary's River Conference, 4.

Shoal River Conference, 13.

South Florida Conference, 14. Rev. George M. Ward.

Florida Western Conference, 12. Rev. Mason Noble.

GEORGIA [1].

CONGREGATIONAL CONVENTION.

Atlanta Conference, 6.
Blue Ridge Conference, 3.
Broad River Conference, 4.
Gainsville Conference, 8.
Georgia Association, 14.
Flint River Conference, 18.
Pilgrim Conference, 3.
South Georgia Conference, 8.
Vans Valley Conference, 3.
Way-Cross Conference, 10.

HAWAII.

HAWAIIAN EVANGELICAL ASSOCIATION.

IDAHO [1].

CONGREGATIONAL ASSOCIATION. Rev. John D. Kingsbury.

ILLINOIS [6].

GENERAL ASSOCIATION. C. H. Howard, Rev. W. F. McMillen, Rev. Peter M. Snyder.

Aurora Association, 16. Rev. Benjamin F. Aldrich, W. H. Van Arsdale.
Bureau Association, 19.
Central Association, 13.
Central East Association, 15.
Central West Association, 34.
Chicago Association, 106. Rev. Frederick A. Noble, Rev. George H. Bird, Rev. Charles H. Taintor, Rev. Julian M. Sturtevant, Rev. Edward F. Williams, Rev. Frank T. Lee, Rev. Moses Smith, Rev. J. C. Armstrong, R. W. Patton.
Elgin Association, 26.
Fox River Association, 23.
German Association, 7.
Quincy Association, 17.
Rockford Association, 17. John Barnes.
Rock River Association, 16.
Southern Association, 30.
Springfield Association, 24.

INDIANA [1].

GENERAL ASSOCIATION.

Central Association, 19. Rev. William A. Waterman.
Fort Wayne Association, 10.
Kokomo Association, 13. Rev. Charles W. Choate.
Michigan City Association, 12.
Ohio Valley Association, 7.

IOWA [5].

GENERAL ASSOCIATION. Rev. Alva L. Frisbie, Rev. Frank N White.

Central Association, 20. Rev. Otterbein O. Smith.
Cherokee Association, 28. Rev. James B. Chase.
Council Bluffs Association, 33. Nathan P. Dodge.
Davenport Association, 17.
Denmark Association, 31. L. Valentine.
Dubuque Association, 26. Rev. Charles C. Warner.
German Association, 11.
Grinell Association, 34. Rev. Edmund M. Vittum, Rev. Francis J. Van Horn.
Mitchell Association, 39.
Northeastern Association, 11. Rev. Malan Willett.
Sioux Association, 26. Rev. John E. McNamara.
Webster City Association, 33. Rev. Samuel A. Martin.
Welch Association, 6.

KANSAS [2].

GENERAL ASSOCIATION. Rev. D. Baines Griffiths, Rev. Frederick W. Ellis.

Arkansas Valley Association, 20. Stephen Cronin.
Central Association, 39.
Eastern Association, 27. J. G. Haskell.
Northern Association, 17.
Northwestern Association, 21.
Southern Association, 24.
Western Association, 10.
Wichita Association, 14. Rev. Henry E. Thayer.

KENTUCKY [1].

GENERAL ASSOCIATION.

Cumberland Valley Association.

LOUISIANA [1].

CONGREGATIONAL ASSOCIATION. Rev. George W. Henderson.

MAINE [3].

GENERAL CONFERENCE. Rev. Henry L. Griffin.

Aroostook Conference, 10. Rev. Daniel E. Putnam.

Cumberland Conference, 26. Rev. William H. Fenn, Rev. Israel Jorden, Thomas Varney.

Cumberland North Conference, 19. Rev. Edward B. Mason, Rev. Henry H. Noyes.

Franklin Conference, 10. E. P. Packard.

Hancock Conference, 19. Alfred F. Adams, Rev. Henry W. Conley.

Kennebec Conference, 15. Rev. Edward L. Marsh.

Lincoln Conference, 22. Rev. Charles A. Moore.

Oxford Conference, 14. Rev. William E. Brooks.

Penobscot Conference, 22. M. C. Fernold, Rev. Benjamin B. Merrill.

Piscataquis Conference, 9. Rev. William C. Curtis.

Somerset Conference, 13. W. A. Bailey.

Union Conference, 18. Rev. Truman S. Merrill, Rev. William B. Hague.

Waldo Conference, 9. Rev. George S. Mills.

Washington Conference, 22. Rev. Herbert E. Lombard, Rev. Charles G. McCully.

York Conference, 27. Rev. Thomas M. Davies, Rev. George Lewis, Rev. George A. Mills.

MARYLAND.

(SEE NEW JERSEY.)

MASSACHUSETTS [12].

GENERAL ASSOCIATION. Rev. Albert E. Dunning, Rev. DeWitt S. Clarke, William T. Forbes, Rev. Alexander Lewis, Rev. George F. Moore, Henry M. Moore, Rev. Francis J. Marsh, William Shaw, Rev. Charles M. Southgate, Henry H. Proctor, Rev George A. Tewksbury.

Andover Conference, 29. Rev. Henry E. Barnes, Rev. William A. Bartlett.

Barnstable Conference, 24. Rev. Charles A. Breck.

Berkshire North Conference, 18.

Berkshire South Conference, 19. Rev. Charles S. Rich.

Brookfield Conference, 21. Rev. Austin B. Bassett, Lewis M. Gilbert.

Essex North Conference, 27. John H. Balch, Rev. Calvin M. Clark, Rev. George W. Christy.

Essex South Conference, 37. Rev. Israel Ainsworth, John Albree, Jr., Rev. Rufus P. Hibbard.

Franklin Conference, 30. Rev. Joseph A. Goodrich.

Hampden Conference, 47. Rev. Collins G. Burnham, Rev. G. Walter Fisk, Rev. Philip S. Moxom, Rev. Herbert P. Woodin.

Hampshire East Conference, 16. Rev. Arthur B. Patton, O. W. Prouty.

Hampshire Conference, 17. Isaac Bridgeman.

Mendon Conference, 12.

Middlesex South Conference, 21. Rev. Arthur Titcomb.

Middlesex Union Conference, 23. Rev. William C. Martin, Thomas Todd.

Norfolk Conference, 36. Rev. Andrew W. Archibald, Rev. Almon J. Dyer, Rev. Henry S. Huntington, Rev. Elbert S. Porter.

Old Colony Conference, 16. George H. Shaw.

Pilgrim Conference, 14. Rev. D. Melancthon James.

Suffolk North Conference, 29. Rev. Ross C. Houghton.

Suffolk South Conference, 28. Rev. Samuel L. Loomis, Rev. Albert H. Plumb, Rev. J. Spencer Voorhees.

Suffolk West Conference, 26. Samuel B. Carter, Rev. Parris T. Farwell, Rev. Edward M. Noyes.

Taunton Conference, 24.

Woburn Conference, 23. John B. Carter, Rev. Elijah Horr.

Worcester Central Conference, 31. Rev. Willard Scott, Rev. J. Addison Seibert.

Worcester North Conference, 16. Rev. Rolla G. Bugbee, Rev. Gustavus W. Jones.

Worcester South Conference, 16. Rev. Frank L. Bristol, Rev. George P. Eastman.

MICHIGAN [4].

CONGREGATIONAL ASSOCIATION. Rev. Heman P. De Forest, Rev. William Ewing, E. S. Grierson, Rev. William H. Spence.

Cheboygan Association, 20.

Detroit Association, 26. Rev. Nehemiah Boynton, William H. Strong.

Eastern Association, 19. C. G. Meisel.

Genesee Association, 22.

Gladstone Association, 6.

Grand Rapids Association, 9. Rev. Dan F. Bradley.

Grand Traverse Association, 23.

Jackson Association, 19. F. A. Barbour.

Kalamazoo Association, 31. Rev. Robert M. Higgins.

Lake Superior Association, 10.

Lansing Association, 31. Rev. William H. Warren.

Muskegon Association, 12.

North Central Association, 13.

Olivet Association, 32. Rev. James A. Blaisdell, Rev. Wolcott B. Williams.

Saginaw Association, 14.

Sault Ste. Marie Association, 10. Rev. Wilto R. Yonker.

Southern Association, 23. Rev. Holden A. Putnam, Charles B. Stowell.

MINNESOTA [3].

GENERAL ASSOCIATION. D. Percy Jones, Rev. James W. Strong.

Anoka Conference, 54. Rev. Leavitt H. Hallock, Lowell E. Jepson, Rev. Alexander McGregor, Rev. George R. Merrill.

Central Conference, 28.

Duluth Conference, 10. Rev. Alexander Milne.

Mankato Conference, 23.

Minnesota Valley Conference, 16.

Northern Pacific Conference, 31.

Owantonna Conference, 20. Rev. J. Sidney Gould, P. J. Sheldon.

Western Conference, 11. Rev. John H. Hjetland.

Winona Conference, 13. Rev. W. George Ramsey.

MISSISSIPPI [1].

CONGREGATIONAL ASSOCIATION.

MISSOURI [2.]

CONGREGATIONAL ASSOCIATION. Rev. Cornelius H. Patton.

Hannibal Association, 9.

Kansas City Association, 13.

Kidder Association, 9. Rev. Edgar H. Price.

Springfield Association, 26. Rev. Homer T. Fuller, Rev. Alfred K. Wray.

St. Louis Association, 27. Rev. Michael Burnham. Rev. William M. Jones.

Montana [1].

General Conference.

Nebraska [2].

Congregational Association. Rev. Albert E. Ricker.

Blue Valley Association, 29. Rev. Charles H. Beaver.

Columbus Association, 20.

Elkhorn Valley Association, 27.

Frontier Association, 14.

German Association, 25.

Lincoln Association, 24. Rev. William H. Manss.

Northwestern Association, 7.

Omaha Association, 22. Rev. Frederick A. Hatch.

Republican Valley Association, 22.

Nevada.

(see California.)

New Hampshire [3].

General Association. Rev. Samuel L. Gerould, Rev. William J. Tucker.

Cheshire Conference, 26. Rev. Albert W. Howes.

Coos (and Essex, Vt.) Conference, 7. Rev. Percival F. Marston.

Grafton Conference, 19. D. K. Cummings, Rev. Charles L. Skinner.

Hillsborough Conference, 35. Rev. Thomas Chalmers, Rev. Henry H. Wentworth.

Merrimac Conference, 34. Frank Coffin, Rev. Allen Folger.

Rockingham Conference, 33. Rev. William T. Bartley, Rev. George E. Lake, Rev. Lucius H. Thayer.

Strafford Conference, 24. Rev. William S. Beard, Rev. George E. Hall.

Sullivan Conference, 12. Rev. James Alexander.

NEW JERSEY [2].

CONGREGATIONAL ASSOCIATION. Rev. J. Owen Jones, Rev. Charles H. Richards.

Northern New Jersey Conference, 35. Rev. Amory H. Bradford, Rev. Elliott W. Brown, Arthur J. Lockwood, Rev. William A. Rice.

Washington (D. C.) Conference, 15. Rev. Stephen M. Newman.

Philadelphia Conference, 9. William H. Wannamaker.

NEW MEXICO [1].

CONGREGATIONAL ASSOCIATION.

NEW YORK [6].

GENERAL ASSOCIATION. Rev. Frank S. Fitch, Rev. Samuel Johnson, Rev. Granville W. Nims, Rev. Edward N. Packard, J. W. Thorp, Rev. Henry H. Tweedy.

Black River and St. Lawrence Association, 29. Rev. Andrew M. Wright.

Central Association, 31. H. A. Flint, Rev. William F. Kettle, Rev. Charles M. Thorp.

Essex Association, 11.

Hudson River Association, 23. Rev. Archibald L. Love, Rev. William E. Park.

Manhattan-Brooklyn Association, 47. Robert D. Benedict, Charles A. Hull, Rev. Charles E. Jefferson, Lucien C. Warner.

Oneida, Shenango, and Delaware Association, 34. Rev. James Dean, Rev. Daniel W. Dexter, O. A. Gorton, Rev. Ward T. Southerland.

Suffolk Association, 12. Rev. E. Lyman Hood.

Susquehanna Association, 25.

Welch Association, 18.

Western New York Association, 60. Rev. Newton W. Bates, Rev. Sherman W. Haven, A. B. Lawrence, Rev. T. Aird Moffatt, Rev. Albert L. Smalley.

NORTH CAROLINA [1].

CONFERENCE.

NORTH DAKOTA [1].

GENERAL ASSOCIATION. Rev. John H. Morley.

Fargo Conference, 20. Rev. Edwin H. Stickney, Mrs. John H. Morley.

Grand Forks Conference, 9.

Jamestown Conference, 43.

Wahpeton Conference, 10.

OHIO [5].

CONGREGATIONAL ASSOCIATION. Rev. John W. Bradshaw, Rev. Albert M. Hyde.

Central North Conference, 28. Rev. Robert H. Edmonds, Rev. Charles Lemoyne.

Central Ohio Conference, 18.

Central South Conference, 18.

Cleveland Conference, 41. Rev. Charles W. Carrol, H. Clark Ford, Rev. Daniel T. Thomas.

Eastern Ohio Conference, 19.

Granite River Conference, 30. Rev. Robert S. Lindsey, Rev. Louis J. Luethi, Rev. Howard A. N. Richards.

Marietta Conference, 11.

Medina Conference, 17. Rev. Henry M. Tenney.

Miami Conference, 18. Rev. Charles H. Small.

Plymouth Rock Conference, 18. Rev. Arthur F. Skeele.

Puritan Conference, 27. Rev. Prescott D. Dodge, Nathan Morse.

Toledo Conference, 17. Rev. Francis D. Kelsey.

OKLAHOMA [1].

GENERAL ASSOCIATION.

Northeast Association, 18.

Northwest Association, 20.

Southeast Association, 21.

Southwest Association, 17.

OREGON [1].

CONGREGATIONAL ASSOCIATION. Rev. Arthur W. Ackerman.

Portland Association, 10. George H. Himes.

East Willamette Association, 13.

West Willamette Association, 14.
Southern Association, 11.
Mid-Columbia Association, 12.

PENNSYLVANIA [2].

CONGREGATIONAL ASSOCIATION.
Eastern Welch Association, 39.
Wyoming Valley Association, 20.
Western Welch Association, 9.
Northwestern Association, 21.

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE, 38. Rev. Frank H. Decker, Rev. Frank J. Goodwin, Rev. Elwin L. House, Rev. Edward C. Moore, Joseph W. Rice.

SOUTH CAROLINA.
(SEE GEORGIA.)

SOUTH DAKOTA [1].

GENERAL ASSOCIATION. Rev. Lauriston Reynolds.
Black Hills Association, 10.
Central Association, 30. Rev. Charles A. Brand.
Dakota Association, 12.
German Association, 24.
Northern Association, 32. Rev. William D. Hubbard, Rev. William H. Thrall.
Plankinton Association, 18.
Yankton Association, 23. Rev. Henry W. Jamison.

TENNESSEE [1].

GENERAL ASSOCIATION.
Nashville Conference, . Rev. James G. Merrill.
Cumberland Plateau Association, 20. Rev. Thomas S. McCallie, Rev. Gilbert Walton.

TEXAS.

[NO STATE ORGANIZATION.]
North Texas Association.
Southwest Texas Association.

UTAH [1].

GENERAL ASSOCIATION. Rev. Frank E. Bigelow.

VERMONT [3].

GENERAL CONVENTION. Rev. Hervey Gulick, Rev. Harry R. Miles, Rev. George W. Phillips.

Addison Conference, 14. Rev. Chandler M. Thomas.

Bennington Conference, 10.

Caledonian Conference, 16. Rev. Edward M. Chapman, Rev. Henry Fairbanks.

Chittenden Conference, 18. Rev. Edward E. Herrick.

(*Coos and*) *Essex Conference*, 12.

Franklin and Grand Isle Conference, 13. Rev. Charles W. Clark.

Lamoille Conference, 10. H. P. Munson.

Orange Conference, 24. Rev. Henry J. Kilbourn.

Orleans Conference, 20. David M. Camp, Rev. Robert L. Sheaff

Rutland Conference, 20. Rev. Clifford H. Smith.

Union Conference, 13. Rev. Alfred V. Bliss.

Washington Conference, 15. Rev. William S. Hazen.

Windham Conference, 19. Rev. George F. Chapin, A. P. Ranney

Windsor Conference, 18. Rev. Homer W. Hildreth.

VIRGINIA.

(SEE NEW JERSEY.)

WASHINGTON [2].

GENERAL ASSOCIATION. Rev. Stephen L. B. Penrose.

Eastern Washington and Northern Idaho Association, 46.

Yakima Association, 8.

Northwestern Association, 46.

Tacoma Association, 42.

German Pacific Association, 8.

WISCONSIN [3].

CONGREGATIONAL CONVENTION. Rev. Eugene G. Updyke.

Beloit Convention, 31. A. S. Baker.

Eau Claire Convention, 32. Rev. John W. Frizzell.

La Crosse Convention, 23.

Lemonweir Convention, 22.

Madison Convention, 36.
Milwaukee Convention, 33. Rev. Isaac L. Cory.
Northeastern Convention, 19. Rev. Henry C. Todd.
Superior Convention, 13. Rev. James R. Smith.
Winnebago Convention, 35. Rev. Joseph H. Chandler.
Wisconsin Welsh Convention, 25.

WYOMING [1].

GENERAL ASSOCIATION.

MEMBERS EX-OFFICIIS.

Registrar. — Rev. Joel S. Ives.
Secretary. — Rev. Asher Anderson.
Treasurer. — Rev. Samuel B. Forbes.

HONORARY MEMBERS.

Delegate from Congregational Union of England and Wales. — Rev. James Morgan Gibbon.

Delegates from Congregational Union of Ontario and Quebec. — Rev. F. J. Day, Rev. E. Munson Hill, Rev. Hugh Pedley.

Delegate from Congregational Union of Nova Scotia and New Brunswick. — Rev. William R. Harvey.

BENEVOLENT SOCIETIES.

Rev. Levi H. Cobb, Rev. Edward Hawes, Rev. Judson Smith, Rev. Frank P. Woodbury.

FOREIGN MISSIONARIES.

Rev. George Allchin, Rev. John P. Jones, Rev. Henry K. Wingate.

THEOLOGICAL SEMINARY.

Frank K. Sanders.

SPEAKERS.

Rev. William H. Bolster, Samuel B. Capen, Rev. James W. Cooper, Rev. Henry A. Schauffler, Rev. George R. W. Scott, Rev. Samuel G. Smith, W. W. Stetson, Rev. Williston Walker, Rev. Albert E. Winship, Rev. James G. Vose.

STATISTICAL SECRETARIES.

Rev. Edgar M. Cousins, Rev. Eugene C. Webster.

SUMMARY.

Delegates from New England, 148; Middle States, 35; Western, east of Mississippi River, 63; west of Mississippi River, 49; Southern, 11; total, 306; of which, ministers 245, lay 61; honorary members, 25. Total number of Council, 331.

Assistants of secretary and registrar.

It was *voted*, That Rev. William E. Hubbard, of South Dakota, be the assistant secretary; and that Rev. George A. Hood, of Massachusetts, Rev. W. Herman Hopkins, of New York, and Rev. J. Brainard Thrall, of Massachusetts, be the assistant registrars.

Committee on nominations.

The moderator named the following, who were appointed a committee on nominations: —

Rev. D. Melancthon James, of Massachusetts; Rev. J. C. Armstrong, of Illinois; Rev. Edward B. Mason, of Maine; Charles B. Stowell, of Michigan; Rev. William A. Waterman, of Indiana; Rev. Arthur W. Ackerman, of Oregon; Rev. William E. Park, of New York.

Address.[1]

The retiring moderator made an address upon the theme, How far our preaching ought to be modified to meet the changed conditions of the times.

Organization.

Rev. Amory H. Bradford, of New Jersey, was chosen moderator: and later William H. Strong, of Michigan, and Rev. Stephen L. B. Penrose, of Washington, were elected assistant moderators.

Prayer was offered by Rev. Albert E. Dunning, of Massachusetts and the hymn, "Nearer, My God, to Thee," was sung.

Message to Mrs. McKinley.[2]

It was *voted*, That Rev. Frederick A. Noble, of Illinois, and the secretary, convey to Mrs. William McKinley the sympathies of this Council in her great affliction.

Message to President Roosevelt.[3]

Also, that the same committee convey the good wishes of the Council to Theodore Roosevelt, President of the United States.

[1] Page 59. [2] Page 19. [3] Page 19.

Welcome.

An address of welcome was made by the Hon. F. E. Boothby, the mayor of Portland, and also by Rev. Jonathan L. Jenkins, minister to the State Street Church.

Rev. Elijah Horr, of Massachusetts, offered prayer and pronounced the benediction.

A recess was taken till 2.30.

SATURDAY AFTERNOON.

At 2.30 prayer was offered by Rev. Leavitt H. Hallock, of Minnesota.

Committees.

The following committees were appointed: —

On credentials. — Rev. Elijah Horr, of Massachusetts; Rev. Frank S. Fitch, of New York; Rev. Russell T. Hall, of Connecticut; C. H. Howard, of Illinois; Rev. Horace Sanderson, of Colorado; Rev. James G. Merrill, of Tennessee; Rev. Charles W. Choate, of Indiana.

On business. — Rev. Michael Burnham, of Missouri; Rev. John H. Morley, of North Dakota; Rev. D. Baines Griffiths, of Kansas; Rev. Willard Scott, of Massachusetts; H. Clark Ford, of Ohio; Rev. William J. Mutch, of Connecticut; Rev. Julian M. Sturtevant, of Illinois.

Provisional committee.[1]

The report of the provisional committee and trustees was presented and accepted, and the parts dealing with finance were referred to the finance committee.

The program was placed in the hands of the Council.

Publishing committee.[2]

The report of the publishing committee was presented and accepted.

Secretary, auditor, treasurer.

The report of the secretary was presented and accepted.[3]

The reports of the auditor were presented and accepted.[4]

The report of the treasurer was presented, accepted, and referred to the finance committee.[5]

[1] Page 72–83. [2] Page 82. [3] Page 75. [4] Page 87–95. [5] Page 88–94.

Paper. [1]

Rev. Dan F. Bradley, of Michigan, read a paper upon the question, How far does the application of doctrine to practical life constitute effective preaching? Discussion followed by Rev. Philip S. Moxom, of Massachusetts, Rev. Nehemiah Boynton, of Michigan, Rev. William E. Park, of New York, and Rev. Frank J. Goodwin, of Rhode Island.

Charter revision. [2]

The report of the committee on charter revision was read and accepted.

It was *moved*, That this report, with the report of the trustees and the report of the committee on ministerial relief, be referred to a committee of five.

This motion was for the time laid on the table. The hymn, "My Faith Looks Up to Thee," was sung, and a recess taken till 7.30 P. M.

SATURDAY EVENING.

At 7.30, after organ voluntary and choir anthem, Rev. Eugene G. Updyke, of Wisconsin, read the Scriptures and offered prayer.

Message to Judge Shipman.

It was *voted*, That the registrar express to Judge Nathaniel Shipman, of Connecticut, the Council's sympathy with him in his illness.

Daily order.

It was *voted*, That the morning and afternoon sessions of the Council be from 9 to 12.30 and from 2 to 5.

Papers.

Rev. Williston Walker, [3] of Connecticut, read a paper upon the topic, The Type of Christian Character Favored by Congregationalism; Rev. James G. Vose, [4] of Rhode Island, upon the theme, The Sacraments: Their Function in Personal Life and in the Enlargement and Improvement of the Churches. Rev. William F. Slocum, of Colorado, and Rev. Frank S. Fitch, of New York, followed in discussion.

The hymn, "Saviour, again to Thy dear Name," was sung, the benediction was pronounced by the moderator, and a recess was taken for the services of Sunday.

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[1] Page 157. [2] Pages 40, 96. [3] Page 166. [4] Page 175.

SUNDAY MORNING, October 13.

The Council convened at 10.30 A. M., in the State Street Church, for public worship. The devotional services were conducted by Rev. Jonathan L. Jenkins and Rev. S. B. L. Penrose. Rev. William J. Tucker, of New Hampshire, preached from Luke 18, 8, "When the Son of man cometh, shall he find faith on the earth?" [1]

SUNDAY AFTERNOON.

A children's meeting was held at the Second Parish Church at 2.30 P. M.

At 4, the Council united with the State Street Church in the Lord's Supper, administered by Rev. Frederick A. Noble, of Illinois, and Rev. Arthur W. Ackerman, of Oregon.

SUNDAY EVENING.

At 7.30, services were held in the Second Parish, Williston, and St. Lawrence churches.

Members of the Council were heard at the Y. M. C. A., and in most of the pulpits of Portland and vicinity.

MONDAY MORNING, October 14.

At 9, the moderator called the Council to order, and offered prayer.

Minutes.

The minutes of the preceding days were read, corrected, and approved.

Year-Book changes. [2]

It was *voted*, That the question of changes in the Year-Book be referred to a committee, who were later appointed as follows: —

Rev. Edward F. Williams, of Illinois; Thomas Todd, of Massachusetts; Rev. Alexander Milne, of Minnesota; Rev. James Dean, of New York; Rev. Homer W. Hildreth, of Vermont.

Yale Bi-Centennial.

It was *voted*, That the invitation of the president and fellows of Yale, to be represented at the two hundredth anniversary of the University, be accepted, and that the Council be represented by two of its members. Rev. Frederick A. Noble, of Illinois, and John H. Perry, of Connecticut, were later appointed.

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[1] Page 48. [2] Page 33.

John Robinson Memorial Church. [1]

The report on the John Robinson Memorial Church was accepted, and referred to the business committee. The letter of Rev. Hugh F. Griffiths, with its cordial invitation to the ter-centenary celebration of the John Robinson Church, and the resolution of Rev. Albert E. Dunning, of Massachusetts, concerning the Gainsborough church, were referred to the business committee.

Resolutions. [2]

Rev. Frederick A. Noble, of Illinois, reported resolutions to be sent to Mrs. McKinley and President Roosevelt, and they were adopted by rising votes: —

To Mrs. McKinley, Canton, O.:

The National Council of Congregational Churches, assembled at Portland, Me., made it its first business after organization to remember you in your great sorrow by commending you to the God of all comfort, and singing the hymn which, since your husband's lamented death, has seemed charged with a fresh inspiration, and more easily to bring us all nearer to God. In common with the nations at large, and with all Christian peoples throughout the world, we share with you in the inexpressible grief of this sad bereavement, and assure you of our tenderest sympathy.

In virtue of his rare combination of high manly qualities, his clear thinking, his spotless integrity, his exemplary domestic life, his unfailing kindness, and his long, faithful, and eminently successful service to his country, he was sure of an enduring fame; but martyrdom has set the seal of an immortal remembrance to his name, and fixed his place forever among the great and good of the earth.

F. A. Noble,
Asher Anderson,
for the Council.

Portland, Me., Oct. 14, 1901.

To Theodore Roosevelt,
President of the United States, Washington, D. C.: [3]

The National Council of Congregational Churches of the United States, now assembled in triennial session at Portland, Me., bow with you in profound sorrow over the tragic death of our late President. With you and all other true patriots, we recognize his great personal

[1] Pages 23, 98, 100. [2] Page 15. [3] Page 15.

merit, and the distinguished service he rendered to the nation; but while mourning for the dead, we may not forget the living. Called as you have been by this strange providence to the responsibilities and duties of the exalted position you now occupy, we hasten to assure you of our hearty sympathy in the difficult tasks you have to perform, and of our unquestioning confidence in the integrity of your purpose, in the loftiness of your aims, and in your ability, under the guidance of God, to meet successfully the high demands of your great office. Many of the members of this Council have watched your career with an increasing pride; and as they have noted how loyal you have been to lofty ideals, and how true and unfaltering in situations the most trying, and how your patriotism has been characterized not alone by an intense earnestness, but by intelligence and breadth, they have been constrained to feel that you were born to be a leader at a time when wise and courageous eadership seems so essential to the welfare and substantial progress of the republic. We invoke God's choicest blessings upon you, and we promise to do our best to hold up your hands, and our best, also, to create a public opinion which will hold up your hands, in every attempt you may make, in every measure you may urge, in every policy you may adopt, which has promise in it of advancing this great people, over whose destiny you now preside, in knowledge, in righteousness, in the true appreciation and the right use of liberty, and in all the elements and qualities which bring the national aspirations more and more into line with the manifest purposes of Him whose kingdom ruleth over all.

F. A. Noble,
Asher Anderson,
for the Council.

Portland, Me., Oct. 14, 1901.

A resolution of sympathy and congratulation was also sent to Rev. William H. Moore:

To the Rev. Wm. H. Moore, *Hartford, Conn.:*

Dearly Beloved, — The National Council is in full headway in this city of Payson and Longfellow and Read and Neal Dow. It gives promise of being one of the best Councils ever held. It is well officered, but we miss you. We miss your face, your voice, your hand-shake. We miss your boundless stores of information, and your wisdom. We are, however, profoundly grateful to Almighty

God that we have had you so long. We rejoice in what you have been to the Council, and through the Council to the churches of the land. We send you greeting, and the assurance of our abiding confidence and love. May these closing days be the Indian summer of your long and useful life, and may you experience to the full the blessings of Numbers vi, 24, 26, inclusive.

F. A. NOBLE,
for the Council.

PORTLAND, ME., Oct. 14, 1901.

Devotion.

From 9.40 to 10 devotional services were conducted by Rev. S. B. L. Penrose, of Washington.

Committee on finance.

The committee on finance was appointed as follows: Arthur H. Wellman, of Massachusetts; Robert W. Patton, of Illinois; Rev. Alva L. Frisbie, of Iowa; Nathan P. Dodge, of Iowa; Rev. Heman P. DeForest, of Michigan.

Later, Mr. Wellman resigned, and Henry Harrison Proctor, of Massachusetts, was substituted.

Addresses.

The moderator introduced Rev. J. Morgan Gibbon, of the Congregational Union of England and Wales, Rev. E. Munson Hill, of the Congregational Union of Ontario and Quebec, and Rev. W. R. Harvey, of the Congregational Union of Nova Scotia and New Brunswick, and they addressed the Council. "God Save Our Gracious King," and "My Country, 't is of Thee," were sung.

Bowdoin College.

The invitation of President Hyde to visit Bowdoin College, Brunswick, on Tuesday afternoon, was accepted.

William H. Strong, first assistant moderator, was called to the chair.

Councils and the pastorate.

The report of the committee on councils and the pastorate was presented and accepted, and the resolutions were referred to a committee of five, who were appointed later as follows: Rev. George H. Ide, of Wisconsin; Rev. Leavitt H. Hallock, of Minnesota; Rev. George E. Hall, of New Hampshire; Rev. Alfred K. Wray, of Missouri; Rev. Henry Fairbanks, of Vermont.

Paper.

Rev. William H. Bolster, of New Hampshire, read a paper on The Necessity of a Rational Philosophy to Effective Preaching, and it was discussed by Rev. Homer T. Fuller, of Missouri, and Rev. William E. Park, of New York.

A recess was taken till 2 P. M.

MONDAY AFTERNOON.

At 2, Rev. William H. Warren, of Michigan, offered prayer.

Papers.

Rev. William A. Bartlett, of Illinois, read a paper on The Rightful Claims of the Churches upon the Theological Seminaries, and Rev. George F. Moore, of Massachusetts, on The Rightful Claims of the Theological Seminaries upon the Churches. These topics were discussed by Rev. S. B. L. Penrose, of Washington; Rev. William A. Waterman, of Indiana; Rev. William E. Brooks, of Maine; Rev. Philip S. Moxom, of Massachusetts; Rev. James E. Smith, of Minnesota; Rev. William E. Park, of New York; Rev. Alfred K. Wray, of Missouri; and Rev. Cyrus F. Stimson and Rev. Henry Upson, of Connecticut.

Ministerial relief.

Rev. Edward Hawes, of Connecticut, field secretary, presented the report of the National Council ministerial relief committee.

The motion previously laid upon the table with reference to the charter and ministerial relief was taken from the table and passed. Later, the committee were elected as follows: Rev. James W. Cooper, of Connecticut; William T. Forbes, of Massachusetts; Rev. George R. Merrill, of Minnesota; Lucien C. Warner, of New York; Rev. Frederick A. Noble, of Illinois.

Rev. S. B. L. Penrose, second assistant moderator, took the chair.

Papers.

Rev. Albert E. Winship, of Massachusetts, read a paper on What Help May the Public Schools Expect from Our Churches? and William W. Stetson, of Maine, on What Help May Our Churches Expect from the Public Schools?

The benediction was pronounced by Rev. Julian M. Sturtevant, of Illinois, and a recess was taken till 7.30.

MONDAY EVENING.

At 7.45, Rev. Michael Burnham, of Missouri, read the Scriptures and offered prayer. The choir sang the Te Deum.

Papers.[1]

Rev. William D. Hyde, of Maine, read a paper on The Congregational Church as a Social Factor in the Town.

Rev. Samuel G. Smith, of Minnesota, read a paper on the Christian Man as a Citizen, especially in his relation to municipal government.[2]

Ter-Centennial.[3]

Rev. J. Morgan Gibbon presented an engrossed copy of the invitation to the Council from the Gainesborough Church to attend its ter-centennial celebration, to which the moderator responded.

The benediction was pronounced by Rev. J. Morgan Gibbon, and a recess was taken till 9 A. M.

TUESDAY MORNING, October 15.

At 9, Rev. Arthur F. Skeele, of Ohio, offered prayer.

Minutes.

The minutes of Monday were read, corrected, and approved.

Credentials.

The committee on credentials presented a report, which was accepted: —

The committee on credentials find it necessary only to make a brief report touching a few cases of some persons duly elected, who, by inadvertence or forgetfulness, neglected to bring their certificates. These, being vouched for by other members of their delegations, should be enrolled as members of this Council. There are also a few cases of alternates, who should be allowed to take the places of principals who are unable to attend. We therefore recommend that the secretary of this Council be instructed to place on the roll the names of Rev. Levi Rogers, of the Fairfield Southwest Conference of Connecticut; Rev. W. A. Waterman, of the State Association of Indiana; Judge John H. Perry, from the State Conference of Connecticut; and Rev. C. A. Brand, of Huron, S. D.

For the committee,

ELIJAH HORR, *Chairman.*

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[1] Page 223. [2] Page 232. [3] Pages 34, 99.

Deaconesses. [1]

The following minute was approved: In view of the recent establishment in Hartford Thelogical Seminary and Chicago Theological Seminary of training schools for lay workers, including the training of young women who desire to consecrate themselves to the work of deaconesses, this Council puts on record its appreciation of the important steps thus taken, and its profound sympathy with a movement which looks toward the special training of forces long unused, but which are essential to the speedy and fuller development of the kingdom of God.

Polygamy. [2]

It was *voted*, To refer the request of Rev. Josiah Strong for an appeal from the Council to Congress regarding polygamy to a committee of five. Later, these were appointed as follows: Charles A. Hull, of New York; Rev. Frank E. Bigelow, of Utah; Rev. William H. Slocum, of Colorado; Rev. Albert H. Plumb, of Massachusetts; Rev. William H. Thrall, of South Dakota.

Y. P. S. C. E.

William Shaw, of Massachusetts, presented resolutions regarding Christian Endeavor, which were adopted: —

Whereas, Twenty years ago the first Society of Christian Endeavor was organized in the Williston Congregational Church of this city; and

Whereas, The society has spread into more than forty of our sister denominations, and into every country on the globe; and

Whereas, The Christian Endeavorers of America, Europe, Asia, Africa, and Australia have this year placed a bronze tablet upon the church building as an expression of their gratitude to God for the movement started there; and

Whereas, The original society is still doing its work with undiminished vigor and effectiveness; therefore,

Resolved, That we, members of the National Congregational Council, express our grateful appreciation of the blessing of God that has rested upon the Christian Endeavor movement; that we rejoice in the spirit of interdenominational and international fellowship that it has promoted; that we congratulate the original society on its past record and present success; that we bear grateful testimony to the loyalty and fidelity of our young people, to their growth

[1] Page 148. [2] Page 33.

in grace and ability to serve, to their missionary zeal and practical efforts to advance the kingdom of God upon the earth; and that we urge upon all our ministers and churches a larger use of this instrumentality for the training of our young people in worship and work.

Memorial Church, Plymouth, Mass.

A resolution regarding a memorial church at Plymouth, Mass., was adopted: —

Whereas, Our National Council has placed a bronze tablet on St. Peter's Church in Leyden, Holland, as a fitting memorial of John Robinson, the head of the list of pastors of the Congregational churches of the United States; and

Whereas, Our National Council has coöperated with our English brethren in the erection of the memorial church at Gainesborough, now happily completed, to honor the service of John Robinson; and

Whereas, The Church of the Pilgrimage at Plymouth, Mass., has taken the preliminary steps toward the erection of a memorial church edifice in memory of the founders and defenders of the churches of our order in the United States, with the purpose to complete it, and to dedicate it in 1906, the three hundredth anniversary of the organization of the church in Scrooby, Eng., with which this church is directly connected; therefore,

Resolved, That, in the opinion of this Council, the place and time for the erection of such a memorial are fitting, and the Church of the Pilgrimage a proper body to undertake it; and this Council cordially indorses and commends this work in the interests of all our churches, and to the honor of those noble men and women who brought to Plymouth the precious heritage which we enjoy of religious and civil freedom, and who planted there the church to which we are indebted for the cherished principles and polity preserved in the fellowship of Congregational churches.

Memorial. [1]

It was *voted*, That a committee, of which the moderator shall be chairman, prepare a memorial of Rev. Henry A. Hazen, late secretary of the National Council. The other members of the committee, later appointed, were Rev. William H. Fenn, of Maine, and Rev. Levi H. Cobb, of New York.

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[1] Page 148.

Federation.

Communications from the General Associations or Conventions of California, Illinois, Vermont, and Minnesota, dealing with the general question of closer federation of our benevolent societies, were referred to a special committee. These were later appointed as follows: Rev. Frank S. Fitch, of New York; Rev. Charles H. Richards, of Pennsylvania; Rev. William De Loss Love, of Connecticut; D. P. Jones, of Minnesota; Rev. Alva L. Frisbie, of Iowa.

Devotion.

At 9.30, the Council spent thirty minutes in devotion, led by Rev. William H. Manss, of Nebraska.

Miss Stone's Captivity.

The business committee made an announcement, enforced by the moderator, regarding Miss Ellen M. Stone's captivity, and the necessity of large and prompt gifts for her ransom.

Papers.

[1] Under the general topic, The Church and the Young People, Rev. Albert E. Dunning, of Massachusetts, read a paper on Needful Reform in the Methods and the Instruction in the Sunday School; [2] Rev. Charles M. Southgate, of Massachusetts, on The Spiritual Trend of Young People's Organizations; and Rev. Charles H. Richards, of Pennsylvania, on The Coöperation of the Home and the Church in the Spiritual Nurture of Children. [3]

Assistant Secretary.

Rev. Eugene C. Webster, of Massachusetts, was chosen an assistant secretary.

American Bible Society.

Rev. John Fox, of New York, secretary, spoke for the American Bible Society.

Discussion.

Rev. Wolcott B. Williams, of Michigan, Rev. Lauriston Reynolds, of South Dakota, Rev. Russell T. Hall, of Connecticut, Rev. Peter M. Snyder, of Illinois, and Rev. Eugene G. Updyke, of Wisconsin, discussed the papers that had been read.

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[1] Page 241. [2] Page 251. [3] Page 260.

Religious Foundations in State Universities.

The resolution of Rev. Eugene G. Updyke, of Wisconsin, regarding religious foundations in State universities, was referred, with commendation, to the business committee, and was later adopted, viz.:

Resolved, That this Council regards with favor the project of establishing foundations of a religious character in connection with our great State universities, whose purpose shall be to provide pastoral care, religious instruction, and helpful Christian influences to the students there assembled; and we heartily commend this enterprise to those of generous spirit, as in the highest degree worthy of their sympathy and their gifts.

A recess was taken till 7 P. M. at the Second Parish Church.

TUESDAY AFTERNOON.

The Council, with its friends, to the number of 473, enjoyed an excursion to Brunswick as the guests of the trustees of Bowdoin College.

TUESDAY EVENING.

At 7, in the Second Parish Church, first assistant moderator William H. Strong called the Council to order. "All Hail the Power of Jesus' Name" was sung, and Rev. Heman P. DeForest, of Michigan, read the Scriptures and led in prayer.

Gavel.

The moderator took the chair, and acknowledged the presentation of a gavel by Rev. Ernest H. Abbott, of Maine, and Rev. Henry H. Tweedy, of New York.

Committee of fifteen.

The report of the committee of fifteen was presented by Samuel B. Capen, of Massachusetts. The report was accepted, and Rev. James W. Cooper, of Connecticut, made an address.

It was voted to consider the resolutions *seriatim*.

The resolutions, in part, were discussed and adopted, and at 8.35 it was voted to adjourn at 9 A. M. Wednesday morning.

Reception.

The Council accepted the invitation to the reception at the Second Parish Church.

WEDNESDAY MORNING, Oct. 16.

At 9, a change of program reported by the business committee was adopted. Rev. Arthur L. Gillett, of Connecticut, led the Council in a devotional service.

Minutes.

The minutes of Tuesday were read, revised, and approved.

Cablegrams.

The following cable messages were exchanged: —

To DR. JOSEPH PARKER, *Chairman of Congregational Union of England and Wales, Manchester, England:* The National Council of Congregational Churches of the United States sends greeting, and prays for the unity of the churches and the unity of the world.

AMORY H. BRADFORD, *Moderator.*

BRADFORD, *Moderator, Portland:* Heartfelt thanks. We cordially unite in the same prayer. May all evince greater sacrifice for Christ's kingdom.

JOSEPH PARKER, *Chairman.*

Committee of fifteen.

The resolutions of the committee of fifteen were taken up. After full discussion each resolution was adopted, and it was voted to adopt the resolutions as a whole.

Resolutions.

Whereas, For more than fifteen years the question of the best adjustment of our missionary societies to one another and to their great work has been constantly before our churches for discussion, and

Whereas, It is most evident that some modification of our present system is almost universally desired, and

Whereas, There is an imperative need that our missionary so-

cieties shall have the confidence of all our churches so that they shall receive a more generous support,

It is therefore Resolved (1), That we urge upon all our churches the importance of laying added emphasis upon the great missionary work at home and abroad to which, as Congregationalists, we are pledged.

Resolved (2), That each church be requested, by a personal canvas, to reach, so far as possible, every one of its members, with a direct personal appeal for some gift to each of our six missionary societies.

Resolved (3), That our churches be requested, so far as practicable, to make the month of October a missionary month.

Resolved (4), That all our churches should make some provision in their Sunday schools and young people's societies for educating our young people in every department of our missionary work.

Resolved (5), That as the pastors are the great leaders of the Church, we urge that in all ordinations and installations the missionary knowledge and interest of the candidate should be a matter of faithful inquiry.

Resolved (6), That we approve of so much of the report of the committee of nine as recommends the appointment of all salaried officers in our six societies by executive boards; of the plan, so far as practicable, of one administrative head; and of a limited representative governing membership for each of our home societies.

Resolved (7), That we would urge the five home societies to try the experiment of a united annual meeting, allowing the meeting of the American Board to remain unchanged for the present. Having two annual meetings each year, one in the East and one in the West, will be one step towards a closer federation of all our missionary work.

Resolved (8), That we recommend that the executive boards of each of our five home societies consider the proposition of having an *advisory committee* of seven chosen from their own number, which shall hold stated meetings and to which all questions having to do with their joint work shall be referred for advice; that with the addition of two representatives from the American Board, this advisory committee take such measures as they deem advisable, looking to the organization in all our conferences and states of missionary committees to urge upon the churches the adoption of

definite and systematic plans of benevolence, and the appointment of local committees to carry these plans into effect.

Resolved (9), That we recommend that this advisory committee of nine be empowered at its discretion to employ a secretary who shall devote his time to the promotion of systematic benevolence in the interest of the six societies of our churches, as outlined in this report.

Resolved (10), That we recommend that there shall be one missionary publication devoted to all the missionary work of our churches, to be published monthly and to be equal in literary ability and typographical style to the best publications of the day.

Resolved (11), That we recommend that our missionary societies unite in issuing brief manuals of instruction and information, suitable for permanent use in our Sunday schools, young people's societies and other organizations.

Resolved, finally, That in memory of our noble ancestors and what they have wrought in foundation missionary work, at home and abroad, and remembering their enthusiastic belief in the Congregational polity as in harmony with our national institutions, it is for us, their children, to push on to larger service, showing thereby that we are worthy to represent the faith and courage and devotion of the Pilgrims.

Officers.

Rev. Asher Anderson, of Massachusetts, was elected Secretary.

Rev. Joel S. Ives, of Connecticut, was elected Registrar.

Rev. Samuel B. Forbes, of Connecticut, was elected Treasurer.

Place of Next Meeting.

Invitations were received from Philadelphia and Des Moines for the next meeting of the Council, and the invitation from Des Moines, Iowa, was accepted.

The benediction was pronounced by Rev. Philip S. Moxom, of Massachusetts, and a recess taken till 2 P. M.

WEDNESDAY AFTERNOON.

At 2 P. M., second assistant moderator in the chair, Rev. William Herman Hopkins led in prayer.

St. Louis, 1903.

It was *voted*, That there be appointed by this Council a committee of five members on a Congregational exhibit at the World's Fair to be held in St. Louis, Mo., in 1903, celebrating the Centennial of the Louisiana Territorial Purchase; that they be empowered to make such a display of Congregational memorabilia, methods, and work as may seem best, and also to provide for Congregational headquarters at said exposition. Later the committee was appointed as follows: Rev. Cornelius H. Patton, of Missouri; Rev. Morton Dexter, of Massachusetts; Rev. Charles M. Sheldon, of Kansas; Lucien C. Warner, of New York; Rev. William A. Waterman, of Indiana.

Lawlessness.

Rev. George W. Henderson, of Louisiana, offered a resolution on lawlessness, which was adopted:

The National Council of the Congregational Churches now hold ing its eleventh session, Portland, Me., viewing with deep solicitude the growing spirit of anarchy, the prevalence of mob violence, and the disposition of unauthorized and illegal bodies of men to inflict punishment without due process of law, not infrequently confounding the innocent with the guilty, and adjudging the death penalty to light as well as to serious offences, and realizing that these evils have become so great as to constitute a serious menace to orderly government and a reproach to our Christian civilization, declare:

1. That this spirit of lawlessness, with its grave consequences, is no longer local but, in a greater or less degree, is manifesting itself in all parts of the country; that the crime of lynching is not a question of race but of humanity, and is, therefore, the concern of the whole country.

2. That we especially commend the spirit of the law of Ohio, which makes communities wherein life has been sacrificed by the action of mobs liable for damages, and the clause in the constitution now before the people of Alabama for ratification, which holds sheriffs to a stricter accountability for the protection of their prisoners; and that the courageous and noble conduct of Gov. Lougino, of Mississippi, and of Gov. Candler, of Georgia, in their efforts to suppress the crime of lynching, commands our heartiest admiration and profoundest respect.

3. That we earnestly appeal to the press and the pulpit and the bar, and to law-abiding citizens everywhere, North and South, East and West, to aid actively and vigorously in creating and sustaining a public sentiment which shall brand lynching as a crime, and hold up lynchers to social scorn and ostracism and to public reprobation.

Dr. Waldenstrom. — Ambassador Thomas.

It was *Voted*, That a committee, of which Rev. Philip S. Moxom, of Massachusetts, be the chairman, be appointed to express to Dr. Peter Paul Waldenstrom the regret of the Council that it could not hear him, and our greetings to Ambassador W. W. Thomas and the Swedish churches. Later the committee was completed by the appointment of William H. Strong, of Michigan, and Rev. Frank N. White, of Iowa, who reported as follows:

The National Council receives with gratification the greetings of the Swedish churches conveyed by Rev. Dr. Waldenstrom, and deeply regrets that circumstances prevented his personal presentation of these greetings.

The Council also accepts with pleasure the greetings of the Hon. W. W. Thomas, United States Ambassador at the Court of Sweden — a native of this city — and hereby instructs the Moderator and Secretary of the Council to express both to Mr. Thomas and to the Swedish churches represented by Dr. Waldenstrom its hearty goodwill.

Enrichment of Worship.

A minute on the enrichment of worship was approved and referred to a committee, who were later appointed as follows: Rev. George R. Merrill, of Minnesota, J. W. Platner, of Massachusetts, Rev. Joseph H. Chandler, of Wisconsin, Waldo S. Pratt, of Connecticut, Rev. William B. Chamberlain, of Illinois.

At a meeting of about fifty, who were interested in the subject of the enrichment of the public worship of our Congregational churches, it was moved and carried, that a provisional committee be appointed to consider this matter further, and to request the business committee of the National Council for a place for this subject at our next National Council, and also for the appointment of a committee on the subject.

EDWIN W. BISHOP,
Secretary of the Meeting.

Year-Book.

The committee on Year-Book made a report, which was adopted.

Report on the Massachusetts Memorial.

The Committee to which was referred the memorial from the General Convention of Massachusetts, having carefully considered its requests, begs leave to report,—

(1) That in its judgment the names of Sunday-school superintendents should not be dropped from the Year-Book, but a place be found for them in a list arranged alphabetically by States at the end of the returns.

(2) That inasmuch as the Secretary of the Council has a plan for presenting the benevolence of the churches which covers the request contained in the memorial, the committee needs only to suggest that the working out of that plan in its details be left to him.

(3) That the proposal to secure reports from the treasurers of our various societies being experimental in its character, the future alone can determine its value, and that the registrars of the associations of the different States be therefore advised to employ such measures in obtaining their reports as in their judgment may seem wise and necessary.

Respectfully submitted,

E. F. Williams,
Thomas Todd,
Rev. Alexande Miller,
Rev. James Dean,
Rev. H. W. Hildreth,
Committee.

Polygamy.

The committee on polygamy offered a resolution, which was adopted: —

Resolved, That this Council urges upon the Congress of the United states careful consideration of the question of the submission to the various state legislatures of an amendment to the Constitution of the United States, declaring polygamy a crime against the national government.

Resolved, That the moderator and secretary of this Council be a

committee whose duty it shall be to communicate the previous resolution to the Congress of the United States, and to endeavor to secure action thereon.

Chas. A. Hull.
F. E. Bigelow.
A. H. Plumb.
W. H. Thrall.

John Robinson Memorial Church. [1]

The committee on the John Robinson Memorial Church reported as follows: —

We recommend that this Council be represented by a delegate at the ter-centenary celebration of the church in Gainesborough in 1902, and in view of the fact that a debt of one thousand pounds is still resting on the church, that we renew the indorsement of this church with a request for aid from the American churches. Later Rev. George R. W. Scott, of Massachusetts, was appointed.

Rev. Leavitt H. Hallock, of Minnesota, discussed the topic, The Child and the Church.

Papers.

[2]Rev. Henry A. Schauffler, of Ohio, read a paper on Foreign Elements in American Civilization; and Rev. J. C. Armstrong, of Illinois, on City Evangelization. [3]

Congregational Home Missionary Society. [4]

Rev. John D. Kingsbury, of Massachusetts, spoke for the Congregational Home Missionary Society.

merican Missionary Association. [5]

Rev. Frank P. Woodbury, of New York, spoke for the American Missionary Association.

Manual.

Rev. Thomas Chalmers, of New Hampshire, continued the discussion of the topic, The Child and the Church, and introduced the following resolution, which was adopted: —

Whereas, a large section of the church appears to feel the need of some recognized manual for the use of pastors or parents in the Christ an instruction of our youth,

Resolved, That a committee be appointed, a majority of whom

[1] Pages 19, 100. [2] Page 277. [3] Page 293. [4] Page 374. [5] Page 378.

shall be pastors, whose duty it shall be to prepare such a manual for the consideration of this Council at its next meeting.

Later there were appointed Rev. Williston Walker, of Connecticut, Rev. Nehemiah Boynton, of Michigan, and Rev. Frank L. Goodspeed, of Massachusetts.

Congregational Church Building Society. [1]

Rev. Levi H. Cobb, of New York, spoke for the Congregational Church Building Society.

Amendments. [2]

Two amendments to the Constitution, proposed in 1898, were adopted: —

1st. That Section II., Article 4, be amended by striking out the words "such representatives having the right of discussion only."

2d. That in Section III., Article 1, there be added, "The moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself."

Memorial. [3]

The committee to prepare a memorial of Rev. Henry A. Hazen made a report, which was adopted.

Comity, Federation, Unity. [4]

The committee on comity, federation, and unity made a report, which was accepted, and the following recommendation was adopted: —

That the propositions approved by the Council of 1898, on Federation of Churches, be again referred to a committee, the members of which shall be chosen with a view to their being able to give time and attention to carry out those plans, as far as may now be found practicable; and that such committee be requested to provide that proposals for federation, such as has proved so advantageous in Great Britain, be made to other Christian denominations in this country, either through their own initiative, or through the National Federation of Churches and Christian Workers, or such other agency as may seem available to accomplish this object.

The committee was appointed later, as follows: Rev. William Ward Hayes, of New York; R. E. Jenkins, of Illinois; Rev. Elias B. Sanford, of New York; Rev. William H. Warren, of Michigan;

[1] Page 383 [2] Page 406. [3] Page 148. [4] Page 149.

Rev. Arthur L. Gillett, of Connecticut; Rev. Michael Burnham, of Missouri; Rev. Levi H. Cobb, of New York.

Rev. Charles H. Richards, of Pennsylvania, offered prayer and pronounced the benediction.

A recess was taken till 7.30.

WEDNESDAY EVENING.

At 7.30, Rev. George E. Hall, of New Hampshire, conducted worship.

American Board.[1]

Rev. Judson Smith, of Massachusetts, spoke for the American Board of Commissioners for Foreign Missions.

Greetings.

Rev. Lewis Malvern presented the greetings of the Freewill Baptists, and Rev. Ammi Ladd of the Methodist Episcopal churches.

Rev. Hugh Pedley presented the greetings of the Congregational Union of Ontario and Quebec.

Rev. J. Morgan Gibbon gave a farewell address.

Papers.

Rev. Matthew H. Buckham, of Vermont, read a paper on Christianity a World-wide Movement, and the responsibility of the church in regard to it.[2]

Rev. John P. Jones, of India, read a paper on New Perils and Possibilities in Foreign Fields.[3]

Address.

Rev. Nehemiah Boynton, of Michigan, gave an address.

The benediction was pronounced by Rev. Frank J. Goodwin, of Rhode Island, and a recess was taken till 9.30 Thursday morning.

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[1] Page 389. [2] Page 304. [3] Page 314.

THURSDAY MORNING, Oct. 17.

At 9, Rev. Moses Smith, of Illinois, offered prayer.

Minutes.

The minutes of Wednesday were read and approved.

Attendance of Delegates.

The following resolution was adopted: That the provisional committee be directed to include in the printed program the names of all persons who have been regularly appointed to speak before the Council, and that the secretary be requested to send copies of the program to all delegates whose names shall have been sent to him not later than two weeks previous to the meeting of the Council.

Devotion.

At 9.30 Rev. George W. Henderson, of Louisiana, led the Council in a half hour of worship.

Statistics.

The question of the printing of statistics so that state secretaries may be aided in their work was referred to the publishing committee.

Committee on Labor.

In response to a request from the Massachusetts Labor Committee, it was *voted*, That a committee on labor be appointed.

Later they were appointed as follows: Rev. Frank W. Merrick, of Massachusetts; Rev. Washington Gladden, of Ohio; Rev. William J. Tucker, of New Hampshire; Rev. David N. Beach, of Colorado; Rev. William A. Knight, of Massachusetts.

Councils and the Pastorate. [1]

The report of the committee on the resolutions of the com i ee on councils and the pastorate was presented, with resolutions which were by vote laid upon the table.

Your committee makes the following report upon the suggestions of the committee appointed in 1898 (Rev. G. R. W. cott, chair-

[1] Pages 21, 102.

man), to report at the present National Council concerning the methods of induction into the pastorate.

The report seems to us of great value as a résumé of the attitude of past National Councils towards the subject under consideration.

Your committee recognizes the fact that the method of induction into the pastorate belongs to the local church to determine, and that there is no higher ecclesiastical tribunal to which the matter can be submitted.

We believe, however, that the dignity and importance of the pastorate require that some method be employed for initiation. What shall that method be? As a matter of fact, the method of installation has largely gone out of use in many places. While installation is not regarded as essential to the pastorate, or an indispensable safeguard to the purity of the ministry, its use we believe should be encouraged. There are sections of the country, sparsely settled and difficult of access, where it would be well-nigh impossible to install a pastor according to the usual method; while in the case of many churches there is an absolute reluctance to adopt installation as a method of induction.

Congregationalism is elastic enough to allow of some other way to accomplish the result. What is called a "Recognition Council" would secure the most important ends to be subserved in the premises.

What is the initiation into the pastorate for? There are two great objects to gain: one is the approval of the churches and pastors in the vicinage; and another is the recognition of common faith, interest, and fellowship in the same. It must be evident that the permanency and efficiency of the pastorate would be enhanced when it had the countenance and "God speed" of the local churches and ministry in the neighborhood.

We recommend, then, that some method of formal initiation into the pastorate be employed, at which there shall be found by invitation representatives of other Congregational churches, wherever this is possible, to lend influence, dignity, and fraternity to the occasion. We also recommend that the designations in the Year-Book be retained.

Your committee would offer the following resolutions: —

Resolved (1), The National Council advises some formal method of induction into the pastorate of Congregational Churches; either by Installing Council, or, when that is not practicable, by Council

of Recognition, which will emphasize the fellowship of the churches and tend to promote the purity of the ministry.

Resolved (2), We advise that the designation in the Year-Book be as follows, viz.: For those inducted into office by Installing Council "P. I.," and for those using Council of Recognition, "P. R."; that other designations remain unchanged.

GEO. H. IDE.
LEAVITT H. HALLOCK.
GEORGE E. HALL.
HENRY F. FAIRBANKS.
ALFRED K. WRAY.

Marriage and Divorce.

Resolutions on Marriage and Divorce were referred to a committee of three for immediate action. The committee appointed were Rev. Francis D. Kelsey, of Ohio, Rev. Frederick A. Noble, of Illinois, William E. Brooks, of Maine, who presented resolutions, which were adopted.

Report of the Committee on Marriage and Divorce.

The committee beg leave to report the following resolutions: —

1. We view with serious misgiving the alarming increase in divorces and the consequent deplorable results in domestic and social life.

We regard the purity and unity of the family as corner-stones of Christian homes and Christian civilization.

2. We do not question the propriety of solemnizing the marriage of a party who has been shown to be innocent in divorce proceedings; but we urge upon the ministers the duty of withholding sanction from those whose divorce has been secured on other than scriptural grounds.

3. We ask that the provisional committee be requested to secure a place upon the programme of the Twelfth Triennial Council for a paper, giving a careful review of the situation, together with recommendations as to the best methods of remedy.

F. D. KELSEY,
F. A. NOBLE,
W. E. BROOKS,
Committee.

Report of Special Committee. [1]

The report of the special committee of five upon charter revision, ministerial relief, and the report of the trustees was accepted, and, after discussion, its recommendations were adopted.

To the National Council of Congregational Churches of the United States:

The committee to which were referred matters relating to ministerial relief, viz.: (1) The report of Judge Shipman and others relating to amendments to the charter of the trustees of the National Council; (2), the report of the committee on Ministerial Relief; and (3), the report of the trustees of this Council, submit the following report: —

The call for this work of ministerial relief throughout the country is increasingly imperative. No backward step should be taken. We would rather urge a forward movement looking to greater efficiency and wider usefulness.

The charter held by the trustees of the National Council is broad and comprehensive. It leaves the control of its affairs and of its corporate membership where it should be, in the National Council. The funds held for disabled ministers and their families already amount to about one hundred and thirty thousand dollars. Under its charter the corporation cannot hold property in excess of three hundred thousand dollars. In view of the possible, we might say probable, large increase of the fund by legacies and donations in the not distant future, we recommend *that the trustees endeavor to secure an amendment to their charter increasing the limit of property which they are allowed to hold to not less than* ONE MILLION DOLLARS.

The trustees of this Council, as a corporation, have now no reason for existence, except to secure, hold and distribute relief funds.

At the present time the provisional committee, created for a temporary and different purpose, are the trustees *ex-officio*, while the actual work of raising and distributing funds has been intrusted to a committee of ten, who work under instructions and with authority from this *Council*, but in conflict with the By-Laws of the *Trustees*, who are responsible for these funds.

If this Council shall select the best agents for this important work and make them trustees, placing all power and responsibility

[1] Page 17.

in their hands, then no special committee of ministerial relief will be needed.

As this corporation is ancillary to the National Council, it seems proper that its moderator, secretary, and treasurer should be trustees *ex-officiis*, and that additional trustees should be chosen by the Council to act with them in this work.

Your committee therefore *recommend* (1) *that fifteen trustees be chosen at each triennial session of the National Council, of whom its moderator, secretary, and treasurer shall be three, who shall together be the corporators under this charter for three years and until their successors are chosen;* (2) *that these trustees be instructed to devise and vigorously prosecute the best methods for increasing the permanent funds, the income of which shall be used for ministerial aid, by receiving legacies and special donations, while not neglecting the present needs of disabled ministers, and the widows and children of deceased ministers;* (3) *that such donations and legacies should be specially sought from individuals and from churches that are self-supporting, rather than from the weaker churches, and that the expenses of administration be reduced to the lowest possible terms consistent with the efficient prosecution of the work.*

Committees.

The following committees were appointed: —

Provisional — Charles A. Hull, of New York; Rev. Amory H. Bradford, of New Jersey; Rev. Francis J. Van Horn, of Iowa; William H. Wanamaker, of Pennsylvania; Rev. Michael Burnham, of Missouri; E. H. Pitkin, of Illinois; Rev. Cyrus Richardson, of New Hampshire; Rev. Edward C. Moore, of Rhode Island; and the registrar, secretary, and treasurer, *ex-officiis*.

Publishing — Thomas Todd, of Massachusetts; Rev. George A. Hood, of Massachusetts; and the registrar, secretary, and treasurer, *ex-officiis*.

Trustees — Edward H. Baker, of Connecticut; H. Clark Ford, of Ohio; Rev. Elijah Horr, of Massachusetts; Rev. Thomas B. McLeod, of New York; Rev. George R. Merrill, of Minnesota; Robert W. Patton, of Illinois; Rev. Charles H. Richards, of Pennsylvania; Rev. Henry A. Stimson, of New York; Rev. Amory H. Bradford, of New Jersey; William H. Strong, of Michigan; Arthur H. Wellman, of Massachusetts; Lucien C. Warner, of New York; Edward Whitin, of Massachusetts; Rev. Asher Anderson, of Massachusetts; Rev. Samuel B. Forbes, of Connecticut.

It was *Voted*, That the paper by Rev. William D. McKenzie, of Illinois, in his absence, be printed and not read. [1]

Sunday School Society.[2]

Rev. George M. Boynton, of Massachusetts, spoke for the Congregational Sunday School and Publishing Society.

Congregational Education Society. [3]

Rev. DeWitt S. Clark, of Massachusetts, spoke for the Congregational Education Society.

Paper. [4]

Rev. Horace Bumstead, of Georgia, read a paper on Congregational teaching as to the right use of wealth.

The moderator pronounced the benediction, and a recess was taken till 2 P. M.

THURSDAY AFTERNOON.

At 2, Rev. Alexander Lewis, of Massachusetts, led in prayer.

Deaconess Association.[5]

Rev. Edward F. Williams, of Illinois, reported upon the Deaconess Association in Chicago, and it was voted to appoint a committee of three upon the work. They were later appointed as follows: Rev. Edward F. Williams, of Illinois; Henry M. Moore, of Massachusetts; Rev. George E. Hall, of New Hampshire.

Finances. [6]

The Finance Committee made the following recommendations: —

1st. That the treasurer of the National Council be instructed to call for one and one-half cents per member from the churches for each of the three following years, instead of two cents per annum as heretofore.

2d. That the provisional committee and the trustees of the National Council of Congregational Churches of the United States take into consideration the matter of increasing the salary of the treasurer. The committee feel that, while economy should always be used, the officers of the council should receive adequate compensation.

3d. That the provisional committee, in arranging for future

[1] Page 323. [2] Page 397. [3] Page 401. [4] Page 333. [5] Page 24. [6] Page 21.

councils, should pay speakers nothing as compensation, and that the payment of their expenses be left to the discretion of the provisional committee.

Address.

Rev. Frank E. Jenkins, of Georgia, spoke upon the changed conditions in the South.

Expenses of Delegates.

A resolution regarding the attendance of delegates and the payment of their expenses was adopted, and a committee of five, to report at the next council, were appointed as follows: Rev. Charles E. Jefferson, of New York; Joseph W. Rice, of Rhode Island; Rev. Henry Hopkins, of Missouri; Rev. E. Payson Hood, of New York; Rev. John W. Bradshaw, of Ohio.

Whereas, The attendance of delegates in this session indicates that only a small portion of the full complement called for by the constitution (estimated at seven hundred) is present; and

Whereas, More than two hundred delegates, known to be elected to this session, are *not* present; and

Whereas, The provincialism resulting therefrom is a weakness, which should be overcome if possible; therefore,

Resolved, That a committee of five be elected (to report at the next session), and that it be requested to communicate by correspondence or otherwise with the several State and district associations and conferences, urging upon them the wisdom of providing some plan or plans by which a part, or the whole, of the expenses of the delegates may be met.

Sunday School Instruction.

The following committee were appointed to secure, in connection with the Congregational Sunday School and Publishing Society, better results in Sunday-school instruction: Frank K. Sanders, of Connecticut; Rev. James A. Blaisdell, of Michigan; Henry A. King, of Massachusetts; Rev. Glenn A. Taylor, of Iowa; Samuel T. Dutton, of New York; Rev. Rockwell H. Potter, of Connecticut; George F. West, of Maine.

Papers.

1 Rev. T. Calvin McClelland, of Rhode Island, read a paper on Woman's Work in our Churches; and Rev. Stephen M. Newman, of Washington, D. C., on The Spiritual Mission of Congregationalism.[2]

[1] Page 342. [2] Page 355.

Thanks.

It was *Voted*, That the thanks of the Council be extended to Rev. William J. Tucker, of New Hampshire, for his sermon, and that a copy be requested for publication.

Printing.

It was *Voted*, That the minutes, sermon, reports, papers, and other documents presented be issued by the publishing committee; and also, the Year-Books of 1902, 1903, and 1904, and that said committee be allowed to contract for the Year-Book of 1905.

Church Extension.

It was *Voted*, That the Council, while recognizing the fact that good work in the line of Church Extension is being done in many States, believes that in every State this important matter should receive systematic and constant attention.

We therefore recommend that in every State where no definite plan of Church Extension is now in operation, the General Conference or General Association of such State adopt such plan and take measures to make it effective.

Protection of Church Property.

It was *Voted*, That the secretaries of the Congregational Church Building Society and of the Congregational Home Missionary Society, together with a committee of three to be appointed by this Council, be requested, as a joint committee, —

1st. To ascertain the facts in each State as to church property now idle or lost, whether or not such property was secured in part by or through the agency of such societies; that such joint committee be requested to initiate such legal or other action as may save for Congregational uses such property.

2d. That where property or funds so secured cannot now be wisely used in the localities where they were originally given, the money be placed in the treasuries of these two societies for the general church building and home missionary work of the denomination.

3d. We also suggest the inquiry whether it is practicable and wise for our national and state home missionary societies, in granting aid to churches, to secure some legal claim to the property of

such aided churches, so that a part or all of the money thus granted may be returned to the societies, if the churches shall disband.

4th. We urge upon individuals making specific gifts directly to churches, which also receive aid from the Church Building Society, to provide that those gifts be included in the society's trust mortgage.

5th. We ask this joint committee to report at the next meeting of the National Council what shall have been done in response to these recommendations.

There were later appointed: Rev. Irving W. Metcalf, of Ohio; Rev. Henry A. Stimson, of New York; H. Clark Ford, of Ohio.

Temperance.

David M. Camp, of Vermont, introduced the question of passing a resolution on temperance, and, after discussion, the following was adopted: —

Believing that the saloon is one of the strongest forces of evil now existing in our nation, hindering the progress of Christian work and a constant menace to our Christian civilization, —

Resolved 1st, That we again express our unqualified condemnation of it, its work, and all forms and methods by which its power is being exerted to seize upon and destroy the youth of the nation.

2d. That we heartily commend all legitimate measures for the suppression and entire abolition of this great evil, and to this end would recommend to all our churches a continuance in well-doing, a more faithful presentation of temperance truths from the pulpit, more thorough instruction in Sabbath schools and young people's societies, a more general use of pledges, personal work, and all other available means by which the children may be trained for lives of sobriety, virtue, and usefulness.

3d. That in the Anti-Saloon League, now thoroughly organized and doing a grand work in some twenty-five of our states, we recognize a strong ally in the work of needed reform; we rejoice in the success already attained by these organizations and bespeak for them the prayerful sympathy, aid, and co-operation, so far as practicable, of all our churches.

Auditor.

David N. Camp, of Connecticut, was elected auditor.

Minutes.

It was *Voted*, That the registrar be authorized to complete the minutes for publication.

Rev. William A. Waterman, of Indiana, offered prayer, and a recess was taken till 7.30.

THURSDAY EVENING.

At 7.35, Rev. Spencer Snell, of Alabama, read the Scriptures and led in prayer.

Paper.[1]

Rev. George H. Ide, of Wisconsin, read a paper on The Living Christ, a vital force in Pulpit and Pew.

Address. [2]

Rev. Charles E. Jefferson, of New York, gave an address on Consecrated Personality a Supreme Need of the Church of To-day.

Thanks to the Moderator.

The following was adopted: The Council expresses its grateful appreciation of the ability, impartiality, and gentle courtesy with which the moderator has presided over its deliberations, and will hold him always in affectionate remembrance.

Resolution of Thanks.

The following resolution of thanks was adopted: It seems fitting, since the Council of 1898 looked from the Portland of the West toward that great sea which once had been the limit of our "long-drawn battle line" of frontier missions, and which now beckons us toward other lands yet remaining to be conquered for liberty and for Christ, that this one should meet at another equally beautiful Portland, overlooking that other sea which bore our fathers, few and feeble, when they came to begin the conquest of the New World for God.

And now, as this very profitable session draws near its close, we desire to express our sincere gratitude to the pastor and people of the State Street Church for their warm and cordial welcome to this beautiful house of worship, and to the other pastors and friends who have co-operated with them in furnishing us with every possible comfort and convenience; remembering also the courtesy of Bishop Codman.

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[1] Page 355. [2] Page 364.

We desire also to thank the president and officers of Bowdoin College for giving us a delightful excursion and an opportunity to perform that very Congregational act of inspecting a college, whereby we are enabled to give our testimony to the splendor of its history, the completeness of its equipment, and its great promise for the future.

We are most grateful to the historic Second Parish Church, its pastor and its members, for the reception tendered to the Council. That occasion will remain among our most pleasant memories of our visit to Portland.

Nor should we omit to express our appreciation of the service rendered us by the daily papers of Portland, whose excellent reports of our sessions will be of permanent value; to the choirs whose songs have cheered and helped us; to the Y. M. C. A. for their kindnesses; and to the railroads for their concessions.

We are also especially grateful to the people of the churches and of the city, who have welcomed us to their homes and cared for our wants. Those of us who live far inland have imitated our Pilgrim Fathers in thankfulness that we have been "nourished by the abundance of the seas and the treasures that were hid in the sand." We have all learned anew the lesson that Christian hospitality on earth is a foretaste and foreshadowing of the time when we shall eat bread together in the Kingdom of God. Let us, then, as we return to our homes, unite in grateful thanksgiving to our Heavenly Father who has guided our deliberations, and, as we verily believe, made this the most profitable and hopeful of our Congregational synods.

Rev. Rollin T. Hack, pastor of the Second Parish Church, responded to these resolutions.

The moderator made a closing address, expressing the hope that the National Council may be of increasing usefulness and power to the churches.

After the singing of "Rise my soul and stretch thy wings," the moderator pronounced the benediction, and declared the eleventh session of the National Council dissolved.

AMORY H. BRADFORD, *Moderator.*

JOEL S. IVES, *Registrar.*

GEORGE A. HOOD,
WILLIAM HERMAN HOPKINS,
J. BRAINARD THRALL,
Assistant Registrars.

SERMON.

BY REV. WILLIAM J. TUCKER, D. D., PRESIDENT OF DARTMOUTH COLLEGE.

When the Son of man cometh, shall he find the faith on the earth? — LUKE xviii. 8.

Jesus did not ask whether men would continue or cease to believe. He understood, as we cannot understand, the imperishable instinct of faith. He knew that man would never rest in any conclusion of unbelief before the unsolved mystery of his being.

The question which Jesus put was so definite and personal as to be almost pathetic. "When the Son of man cometh, shall he find the faith on the earth?" He who was giving to the world an idea, a faith, the most precious which had ever entered the mind of man, a faith which was to be consecrated by his passion and transfigured by his resurrection and then to go out into all the earth, recovering so many individual lives and changing so often the face of society, he asks if, in the event of his coming again, he shall find the idea alive, the faith burning at the heart of humanity. This question, falling from the lips of Christ, is, I say, pathetic. We can see in it one of the sorrows of Jesus.

But the chief significance of it to all generations of Christian believers, and now, in turn, to us, lies in the fact that it points with unerring constancy to the danger which is inherent in Christianity, namely, the danger of losing faith in itself, in its distinctive principles and method, and in the certainty of their success.

This is the faith which called for the anxious questioning of Jesus. The world will keep this faith to the end if it maintains a Christianity which it can trust. Any generation may lapse from this faith and lose its place in the succession by failing to maintain a Christianity which it can trust.

I propose, therefore, the question for our consideration, as a representative body of Christian believers, whether we as a generation are keeping or losing the faith — faith, that is, in Christianity.

It will not be easy to answer this question according to its seriousness except as we find the right approach to it.

When our Lord reopened the kingdom of God on earth he laid down two, and only two, conditions of entrance — character and faith. The terms of admission were reduced to the simple formula,

repent and believe. The contribution of character was to be in excess of that which was then current among religious people. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Not more righteousness was demanded, but righteousness of another spirit and of wider action, a righteousness adapted to the new faith and commensurate with it. The contrast came out in perfect clearness when the young ruler offered to Christ the old obedience, but could not follow him. The transfer from the old type to the new was fully made in the conversion of Saul of Tarsus. That excess of righteousness of which Jesus had spoken was found in the difference between the righteousness of Paul the Christian and that of Saul the Pharisee. The character which was to support the new faith was to have all those outgoing qualities which would make a Christian believer worthy of being a follower of Christ.

And the chief characteristic of the new faith called for was belief in the ability of Christ to accomplish the ends for which this advance in character was demanded. Faith took this practical form throughout the ministry of Jesus. He never dealt in abstractions. He never confused the issue of faith. "Believest thou that I am able to do this?" That was all that was required to issue a miracle of healing. The training of the twelve both in doctrine and in action was to the same end. Did he wish to make the disciples believe in the new conception of God, he taught them to believe in his capacity to reveal God and to represent him. "He that hath seen me hath seen the Father." Did he wish to make them believe in the new estimate of humanity, he taught them to believe in the possibilities of men, of all men, in him, "the Son of man." Did he wish to make them believe in the new way to power over men, the way of sacrifice — "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." Did he wish to make them believe in the new assurance of immortality — "I am the resurrection and the life." "Because I live ye shall live also." Everywhere in the teachings of Christ about himself as the object of faith one note is struck; it is the note of power: "Be of good cheer, I have overcome the world." And the Christianity which he left to be believed in and trusted was the embodiment of his glorious personality, quick with the spirit of his teachings and ministry, wide as the sweep of his sacrifice, strong and sure as his resurrection.

Reaching, then, the question before us through this approach, I ask again, Are we, as a generation of Christian believers, keeping or losing the faith — faith in Christianity?

There are three tests through which any generation must pass in making any substantial answer to this question. The absolute loyalty or faith of a generation must be measured by its intellectual attitude to Christianity, by the depth of its moral passion and by the timeliness of its action.

The intellectual attitude of our generation to Christianity represents in some respects the generation at its best, for its attitude in this regard has been conspicuous for hospitality and courage. It is altogether profitless and may easily become un-Christian to expose the intellectual shortcomings, or even follies, of other times, but it is quite fair to say that one of the greatest hindrances to the progress of Christianity — a sign of unfaith whenever it has appeared — has been the inhospitality of the church to the Christian idea in its fulness. There has seemed to be an inability, perhaps more than an unwillingness, to accept the gospel in its universality. The gospel has been obliged to force its way from age to age through some limitation or restriction, now of dogma, now of ecclesiasticism, now of mere tradition. I doubt not that at certain times narrowness of conception has resulted in intensity of action. But the fact remains that the church has but just reached the position, not yet established in the confessions, but a position from which it seems impossible to recede, namely, that of the acknowledgment of the absolute and equal right of every human being in the Gospel of Jesus Christ.

I do not lay great stress upon the acceptance of this idea as a mark of our intellectual hospitality, for the idea has simply culminated in our time. What is much more clearly in evidence is the fact of the incoming, in our time, of the idea that Christianity is applicable not only to the individual, but also to the world, the world of organized institutions and forces. It is one thing to believe in the individual as the subject of redemption, even when you multiply him into all men of all races throughout the world, and another thing to believe in the world itself as the subject of redemption. And this is what we are beginning to believe in. The earlier Christianity lost the idea through its misapprehension of prophecy. Mediæval Christianity could not accept it because of its direful experience in this world. Modern Christianity recognizes its sig-

nificance, and entertains it, not as a dream, but as a working conception of Christianity. I do not say that the idea has passed as yet out of the intellectual stage. But it is a distinct advance to have reached this stage, for the very idea, as you see, mightily enhances the task laid upon Christianity, of which Christianity is assumed to be capable. And it must also be remembered that it is not possible to entertain an idea seriously without receiving an effect, whether we recognize the cause or not. For some cause we are building our substance as never before into institutions; for some cause we are advancing steadily from the evangelistic to educational work in missions; for some cause we are urging consecration to the State as well as to the church; for some cause we are allowing young men of most serious purpose to pass by the ministry on the way to the service of man and of God. Unconsciously, it may be, but actually, we are at work upon the world, and not simply upon the individual, as the only subject of redemption.

Hospitality is not the highest intellectual quality; it is not so high a quality as courage. The test of intellectual courage has been applied in a peculiar manner to the religious faith of our generation. Under the revolution of thought through which we have passed, the challenge to Christianity has been different from any which had ever been issued. It was a challenge which could not be answered by controversy. Argument was of no avail. Concessions were futile. All the old weapons of offence and defence were useless. The challenge of the new thought demanded one thing, to be accepted or denied, freedom to investigate. It asked to have the foundations of belief uncovered. It asked to have the sources of authority opened. It asked to have its own tests applied to everything which was capable of examination. To the honor of the church, a sign of its faith in Christianity, it accepted the challenge. It first allowed and then promoted investigation. Nothing was held back. And while the process went on Christian believers came out from their old defences and abode in the presence of Christ. One thing only they would not expose, because they could not, the source of their loyalty to him. That was not a matter of investigation. It was worth much to the church to pass this test of intellectual courage; it was worth much to get the result of it. The result is stability. We have witnessed the "removing of things that are shaken as of things that are made." We have "the things which cannot be shaken," the things which "remain."

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It does not seem probable that the church will ever be subjected to any intellectual tests of its faith more severe than those through which it has recently passed. One can hardly conceive of a philosophical theory, with which religion is concerned, more radical or more sweeping than the theory of evolution, or of a method of investigation more thorough and searching than the method of historical criticism. And on the other hand it does not seem as if any greater idea, grander in its proportions, or more exacting in its details, could ask for lodgment in the Christian mind than the idea of the redemption of the world, the purification of its laws, customs, and literatures, and the establishment of its governments and industries in righteousness and peace. Other intellectual qualities, quite different from courage and hospitality, may be called for in the future, but I doubt if the exhibition of these qualities will be surpassed. The courage which allows investigation without let or hindrance is cooler, more resolute, more confident than the courage which bristles with argument or declares itself in anathemas. And the hospitality which welcomes new tasks, weighty and severe, evinces a trust in Christianity as the great unspent moral force in the life of the world.

The intellectual attitude of a generation to Christianity is but a single, and by no means the most essential, test of its faith. We go deeper in our inquiry when we ask about the force of its moral passion. I use the term moral passion rather than moral power, because moral power is not available for the full use of Christianity until it has become passion. This, as we saw, was the difficulty with the righteousness which Christ found among men. It could not cross the line. It was a safe, careful, calculating righteousness. A righteous man after this type might have value among his own kind, in his own set. He was entirely valueless outside his set. "The value of a truly great man," it has been said, "consists in his increasing the value of all mankind." Such is the value of a truly good man. He increases the moral valuation of other men. I do not underestimate the worth of the ordinary man. I do not despise his attainments in goodness, or belittle his achievements. But he is not saving the world. It is not through him that the kingdom of heaven is brought in. His goodness is no match for the badness around him, organized or unorganized. He does not love goodness as other men love evil. His power is not power because it is not passion. I do not say that moral passion must take any one form.

Cardinal Manning once spoke of the Salvation Army as "the only considerable body of Christians who had a passion for sinners as such." That was high praise. But goodness is not shut up to any one object of devotion. There is a passion for truth as well as for men, a passion for justice as well as for mercy, a passion for resistance to evil as well as for the spread of righteousness. One thing only is required for the uses of Christianity, that a man shall come out of the easy commonplace, and satisfy, in some way, the plain terms of the Christian life, loyalty, service, consecration, sacrifice. Christ is very explicit on this point. The greatest unfaith toward Christianity is the unfaith of selfishness. "He that saveth his life shall lose it: he that loseth his life for my sake and the gospel's shall save it."

It is very difficult to estimate the moral attitude of a generation toward Christianity as compared with its intellectual attitude, for the reckoning here must be in the terms of personal service or of sacrifice. What are men doing at cost or risk for the world? What are they giving up for the common good? Is the spirit of sacrifice prevalent? Do the high claims of Christianity find a generous response? The reckoning is not easy in the absence of great exciting causes. The generations which heard the first cry of modern liberty, the generation which heard the first appeal of heathen lands, the generation which heard the groans of the slave, had the mighty advantage. After great conflicts the world grows still. We miss the outward call. Duty becomes less attractive as it becomes less imperative.

Perhaps it was in anticipation of these long periods of the commonplace that Jesus indicates the possible lapses of faith in Christianity. It is not difficult to believe that Christianity can do great things, convert great sinners, change bad customs, conquer evil, when it is very evil. It is not difficult to take part in the crusades and campaigns of Christianity. The strain upon faith falls upon that steady, patient, enduring work which calls equally for that excess of righteousness without which there is no progress. We have felt the strain upon our faith at this point. I am not prepared to say that we have altogether kept the faith. I think that we are all conscious of a certain loss of available moral power. The fact that the social well-being, which must rest on the moralities, is on the increase is not decisive. I am more concerned to know where the really strenuous life of the time is to be found, and toward what ends

it is set. Does Christianity, in its specific work and for its direct ends, absorb a proper amount of the energy and enthusiasm and sacrifice of our generation? I make due account of the widening of Christian influences and of Christian activities, but I cannot satisfy myself in regard to the result.

For a time it seemed as if the material development of the age would prove a stimulus to moral effort and not a diversion from it. Gradually it has proved more and more absorbing. The present danger from materialism does not seem to me to lie in financial prosperity, even with its attendant evils of social inequality, luxury, and gilded vice, but rather in the disproportionate absorption of the force, the thought, the ambition, the mind, heart, and will of the better life of our generation. Material prosperity has given us a splendid equipment for moral service, but it is putting the men we want most and need most more and more out of our reach. We are gaining in all the agencies and means of educational and religious development, but we are not gaining in the number of adequate men for influential and commanding positions. We cannot afford to accept the substitution of means for men. It is my firm conviction that the church, at lest of our order, can find no equivalent for the pulpit. We must maintain the places which stand for the expression of moral passion. We must keep open the channels which lead from the one man to the many. We must see to it that personal power is utilized to the last degree in the interest of truth and righteousness.

The next revival of religion will stand, I have no doubt, for the recovery of personality.

Religion will call men back to its service, and will accept nothing in place of themselves. One cannot give money or anything else with the same passion with which he gives himself. All other forms of consecration are secondary — valuable, but secondary. No generation, therefore, can show its full faith in Christianity which does not offer its best gifts. Our generation has not been as generous of men as it has been of means, for the direct and indirect uses of Christianity. Lacking in this regard, I do not dare to affirm its full confidence in Christianity as measured by the depth of its moral passion.

The final test of the faith of a generation in Christianity, to which I referred, is concerned with the timeliness of its action. Does it apply Christianity to its own problems and opportunities, promptly and effectively? This is a much graver test than it may at first

appear to be. It is a very serious business for a generation to pass its obligations and burdens on to those which follow, or even to leave its opportunies for belated improvement. The path from neglect and delay leads straight to impatience, doubt, and unfaith. The parable which precedes my text rests upon those experiences which grow out of the delays of righteousness. It is these delays which have always wakened the taunt of unbelief: "Where is now thy God?" It is these same delays which have wakened the cry of faith: "How long, O Lord, how long?"

> O, why these years of waiting here,
> These ages of delay?

Whatever may have been the significance of this cry of faith in past times, — there have been times when it must have been terribly significant, — we must regard it more and more as the utterance of an uneducated faith; the faith which discerns more clearly the counsel of the Most High, learns that the great interferences of God in the affairs of this world are not made through wrath, but through mercy. His mightiest interference was at Calvary. The vengeance for which the saints call in their faith or unfaith comes, but not often as they expect. The cry of the martyrs is heard and answered, but the answer is not in the gift of destroyers of men and of nations, but in the gift of reformers and saviours. God seldom intrusts his work of interference to other souls than those finely tempered to this work. They are the Luthers, the Wesleys, the Lincolns. They know how to execute the wrath of God in the salvation of nations and of races. When once we understand God's method of interference in the affairs of men, then we see how great is the stress which must be laid upon the timeliness of the action of each Christian generation. Accumulations of wrong are not to be wiped off by one stroke of vengeance, but accumulations of wrong are to be prevented by the prompt initiative of faith. That the church of the twentieth century finds itself so largely in arrears in the work of righteousness, argues unfaith, at many critical times, in the power of Christianity.

In subjecting our generation to this test of the timeliness of action, we ought not to overlook the variety or the urgency of the tasks which have fallen to its lot. I recall the remark of Dr. Roswell D. Hitchcock, that the problem before Christianity is always a threefold problem — "to gain, to keep, to recover." This threefold

problem forced itself upon us with peculiar urgency. The Christian nations were to be held at their best, ancient peoples and civilizations were to be won, and the backward and disheartened races were to be comforted and quickened. Some of the special tasks like missions, were the sacred bequests of preceding generations. We could not abandon the responsibilities of which we had been put in trust. But other problems and opportunities were our own. How have we treated these? Have we shown insight, invention. sympathy, or have we been remiss at any one or all of these points?

One of the most striking exhibitions of timely action on the part of this or any generation has been seen in the treatment of the younger life of the church. The movement which had its rise in this city, but which has found its way round the world, is an example at once of Christian insight, invention, and sympathy. It represents that rare combination of responsibility and freedom which insures the safe and happy guidance of childhood into the opening years of greater freedom and responsibility. And the spirit which has characterized this movement has marked the whole educational work of the generation. It is to be acknowledged with profound gratitude that the young men of the great Christian peoples are accessible to Christian ideals and Christian incentives. The stamp of infidelity and unbelief does not rest upon any of them.

On the other hand, it is doubtful if the church of any generation has allowed so large a section of the various Christianized communities to fall out of its grasp and away from its influence as the church of this generation has allowed. The estrangement, if not alienation, of the labor population of the Christian nations is chargeable in no slight degree to the unfaith of the church. Its action in this regard has shown no marks of timeliness, but has been slow, uusympathetic, and unbelieving. And the result of it is the transmission to another generation of a work of recovery, to be wrought out only in patience, in sympathy, and in an enduring faith.

The chief problem and opportunity of our time has grown out of the vast changes of population in our time, changes seen in the abandonment of old and the occupation of new localities, and especially in the concentration into cities. The occupation of new territory, whether in the States of this country or in the colonies of England, has been followed almost without exception by timely Christian effort. I do not know how the church could have been

more alert or more successful in the care of its own children or in its treatment of the stranger within the land. The Christianity of our generation has not mastered the city. We have invaded it with the church and school and mission and charity, but the city itself, at least of this country, is in no sense a Christian or Christianized institution. Activity of every sort can be put to the credit of our generation. The one word which can express a patient, tireless, unrelenting faith cannot yet be uttered — mastery. The moral fate of every great city hangs in the balance every other year.

The answer, then, to the question before us, which I have tried to relate not so much to statistics or to facts about which we might differ in the estimate, as to principles and qualities about which we can agree, is in no sense disheartening, but it does show us the way, I trust, to a deeper and more resolute faith. The intellectual attitude of our generation toward Christianity expressed in hospitality and courage can pass on into the love of God with all the mind. The moral power, of which so much has gone over into secondary and transient uses, can be recovered to ends which are first and everlasting. And the activities, which, though many, are insufficient, can be made to centre in the strength of a masterful faith.

The subject itself I have put before you because, whatever may be our interest in the polity and doctrine of our communion, our concern is for the common Christianity. The question of our Lord reaches the whole Christian fellowship. It is a challenge to the heart of this generation of Christian believers. Happy for us if it can force the answer which a like challenge brought out of the heart of the great disciple of the human Christ, "Lord, thou knowest all things; thou knowest that I love thee." If our loyalty be assured, and who may doubt it, we do not lose our place in the succession of faith.

But happier far for us, and for those who may come after us, if it shall prove that our generation may yet be able to rise to the utterance of that greater disciple of the spiritual Christ, not seen in the flesh, "that I may know him and the power of his resurrection, and the fellowship of his sufferings." No loyalty to Christ is complete which does not carry with it the faith which is determined to "know him." Men speak of the return of Christianity to the type of some past glory. They call again for the Puritan, for Augustine, for the primitive Christian. It is a vain cry. Christianity never returns upon itself. The ages which have brought us hither are not repeti-

tions of one another. The law of spiritual progress is closely akin to the law of material progress. Material progress assumes the inexhaustible power of nature. The world discovers some new secret of its power, and moves on. Spiritual progress assumes the inexhaustible power of Christianity. The spirit of discovery is the spirit of faith. Nothing new is possible to any man who does not believe in the unrevealed powers of nature or of Christianity as he believes in those which have been revealed. The practical future of Christianity depends upon this kind of faith. It is first the faith of the closet and of the study. I am not content that our generation should be known alone for its applied Christianity.

May God grant unto us that we be known and remembered for our faith as well as for our works. May he give unto us yet the open vision. May he help us especially in the maintenance of our form of the Christian faith, that we be true to its lofty tradition that they who work must also watch, "watch for more light to break forth out of God's holy Word."

ADDRESS BY THE RETIRING MODERATOR.

How Far Our Preaching Ought to be Modified to Meet the Changed Condition of the Times.

REV. F. A. NOBLE, D. D., CHICAGO, ILL.

It admits of no question that in certain important respects the pulpit of to-day stands face to face with new conditions. Not all things are new; but many old things have passed away, and the attitude of thought toward spiritual, and especially toward supernatural, verities is not what it once was. The amount and kind of knowledge possessed by the people, the problems entertained and discussed by instructed and earnest minds, many of the ends aimed at and many of the methods employed in gaining the ends aimed at by those whose controlling purpose is the secure and universal establishment of the kingdom of righteousness in the world, differentiate the opening years of this New Century from all the years which have preceded it.

Whether this change be for the better or the worse, whether it indicates progress or marks a backward movement, is not now in debate. What concerns us is the fact of it, and the fact is everywhere in evidence.

As will be seen later on, we have still to encounter many of the difficulties and objections which Paul had to encounter, and we have still to emphasize the same fundamental ideas and needs on which he laid stress; but the atmosphere which he breathed, whether at Jerusalem or Athens or Rome, was not the atmosphere which a modern preacher has to breathe at Berlin and London and New York. Were Wesley and Edwards back again; were Dwight and Finney, instead of being great historic figures, still living personalities aflame with zeal for winning souls to the faith; were Payson once more in his old pulpit in Portland, speaking the words and doing the works and living the life which make his memory ever fragrant and one of the sacred and cherished treasures of the city, each and all of them would succeed abundantly, of course; but it would be in opposition to forms of error and to influences quite unlike those encountered in their day.

The changes indicated lie in three directions. In other words, there are three facts of gravest import with which ministers of the gospel in common with all other teachers of religious truth must reckon. These three facts are *Higher Criticism*, *The Theory of Evolution*, and *Christian Socialism*.

Higher Criticism is here to stay. The results of the diligent researches and honest investigations of modern scholarship are not to be set aside. Not a few absurd claims have been put forth and not a few fantastic conceits have been aired in the name of scientific study of the Word of God. But real and permanent advance has been registered through these recent studies in our knowledge of the books of the Bible. If the final word has not yet been spoken, as we may be certain it has not, earnest and reverest students are on the way to speaking it; and when the full disclosures are made it will be seen that the popular view of the sources of some of the Scriptures and of the way in which some of the Scriptures were selected and combined would have to be corrected. This correction will necessitate shifting both the form of statement and the ground of defence of the doctrine of inspiration. It will also limit the uses to which specific texts can be put.

In the transfer of the trust of men from the old to the new conceptions of the manner in which God in some instances reached human souls with his revelations, there will be a measure of confusion and more or less of loss. Let us hope that in the end, however, there will issue a rational theory of inspiration, and one that will not fall to pieces under intelligent attempts to define it. When the church has once settled down upon a notion of the Bible which is in exact accord with all the facts entering into the history of the Bible and with the contents of the Bible, and with the purpose and spirit of the Bible, then workers in the church, ministerial and lay alike, will have an advantage in setting forth the truths and voicing the demands of the Bible which they never yet have possessed.

Evolution is a widely accepted explanation of what we see about us in the various forms of matter and life. Few systems of thought, either in science or morals or philosophy or religion, have such firm grip on the minds of men competent to read and reflect as evolution. It does not matter that evolutionists are often dumb just where we want them to speak, or that they leave ugly gaps in their reasoning, and when asked for more light often answer with a significant shrug of the shoulders, or that some important assertions made by

them are supported by only the meagrest proofs, if, indeed, by any proofs at all, evolution still holds its way and makes its conquests. The dominant idea of evolution is in our every-day speech. We talk of the evolution of a plow, a ship, a steam-engine, a mowing-machine, a house, as also of a poem, a philosophy, a religion, a form of government, and a civilization. Evolution is in our school books and college manuals. It is in our newspaper editorials and popular literature. The influence of it pervades all our centres of learning and colors conversation in all our best informed homes and clubs and reading circles. Much which once passed current under the designation of development is now treated under the head of evolution. It is no longer the growth of an oak from an acorn, it is the evolution of an acorn into an oak. In a vast majority of leading minds evolution is an answer to the great questions and a solution of the deep mysteries which confront us in our studies of the orders and methods of nature and of the physical life of man.

The claim and often the concession is that every leading article in our creeds and in our schemes of morals must adjust itself to the postulates of evolution. Few are the men who are willing to be thought so far behind the times as to venture to punctuate some of the inferences of evolution with interrogation points.

A third element in the changed condition which has taken place in these recent years in the public mind and which ministers of the good news have to meet is the demand which is now made on the church, and all who work through the agency of the church, for a closer application of the principles and precepts of Christianity to the every-day affairs of life. There is no longer a great gulf fixed between the secular and the sacred. Our living is thought of in its unity. Social and civic duties are emphasized. Wholesome charity organizations are fostered. The slum sections, which are the nesting places of so much vice and crime, and which breed such an appalling amount of misery in our great cities, and are such a menace to the purity and prosperity of the whole land, are attacked; and social settlements and industrial homes and training schools of one sort and another are established in them, and are kept in operation by the gifts and services of earnest and consecrated men and women. Better tenements and cleaner yards and streets are insisted on for the toiling masses. The sweat-shops are invaded. Clerks in stores are looked after. Children of too tender an age to endure the strain of long hours and hard labor are snatched back from

mines and factories. Inmates of our houses of correction and jails and penitentiaries, and our juvenile offenders, are more and more made a care of good people. All along the line and in every department there is a reaching out to help, — to help the unfortunate, to help the weak and wayward, and especially to help those who seem unlikely ever to have a fair chance in the struggle of existence if not helped. All up and down the demand is for an increase in this kind of activity. Men are insisting that the church as well as the saloon shall become a potent factor in politics and in the solution of economic problems. We are told that it is the business of the church not so much to save individuals as communities, and that Christ was here, not primarily to increase the census of heaven, but to fill the earth with intelligent and righteous souls. There is a feeling abroad that revivals of the Wesley and Edwards type, or of the more modern type of Finney and Moody, are out of date, that the kind of piety which was once considered the consummate flower and ornament of religion is antiquated, and that the choice quality and vigor of faith are to be shown, so far at least as home work is concerned, in the spheres of philanthropic activity and civic virtue. Ethical standards are to be raised. Environment is to be improved. The crusade is to be against indecency and selfishness and injustice. Trusts and monopolies and the machine in politics are to be made to feel the pressure of a mighty indignation; and strenuous efforts are to be put forth to secure a more equitable division of the fruits of the co-working of capital and labor. Society is to be transformed, not according to the old thought through the regeneration of the individual, but through improved behavior and improved conditions of life.

This, then, in hurried outline, is the situation. To what extent do the changes here indicated call for modifications in our preaching? It will be well to defer an answer to this question until we have looked a little into the fundamental facts with which every faithful minister of the gospel has to deal. For what are these facts?

In a broad generalization there may be said to be six of them. There is the fact of God. God, the Creator and Father of all, the Law-Giver and Ruler of the Universe, the Supreme Being on whom all things depend and to whom all rational creatures are responsible, is the central and final truth in all religious realities and discussions. There is the fact of Man. Man made in the image of God, with his self-consciousness, his reason, his moral sense, his free will, his

accountability for all that he says and does and becomes, and his tremendous aggregate of needs, is what it is all about. There is the fact of Sin. Sin, compromising and burdening the individual and involving the whole human race in an alienation which has somehow to be corrected, if men and communities of men are to become pure and happy and elevated in their lives, confronts every pulpit and has to be dealt with by every pulpit which aims to explore and reach the deepest necessities of our human nature. There is the fact of Jesus Christ. Jesus Christ, God manifest in the flesh; Jesus Christ, the pre-existent and eternal Son of God; Jesus Christ, the Divine Teacher, the Divine Example, and the Divine Redeemer of a lost race; Jesus Christ, the Way and the Truth and the Life, if one is to be loyal to God in his measureless love for the world, and true to man under his burden of sin and with his vast possibilities of growth and glory, must now and evermore, or until the kingdom shall have been established, be the heart of the minister's message. There is the fact of the Holy Spirit and of his searching and gracious work. He broods over men, convicts of sin, guides into the truth, whispers the secrets of the Almighty to the soul, girds with strength to carry heavy loads and endure severe strains, comforts in hours of sorrow, makes admonitions and warnings and tender entreaties effective, justifies to our reason the faith we have in the supernatural; and the ministry of every minister who does not come under the power and into the fellowship of the Spirit will prove barren of high and lasting results. There is the fact that Christianity, in any conception of it which leaves it Christianity, requires sweet, earnest, unselfish, and consecrated living on the part of all who believe in it or confess it, and that the resplendent outlook which it opens to redeemed souls, not alone here on earth, but yonder in the heavens, is to be magnified and illuminated until the minds of all true disciples of the Master are kindled into a fine and vigorous optimism.

Others would arrange and classify differently, it may be, and emphasize forms of divine revelation and methods of divine working and spheres of activity not here specifically indicated; but these ideas are elemental to all true preaching of the gospel, and they form the basis on which high appeals are made and duties small and great are enjoined. The motives which tend to make men clean and strenuous in their lives, and which help them into self-denying and altruistic habits, are located within the circle of the large verities

here named. These truths, and the duties which grow out of them, are the truths and duties accentuated in the New Testament. The Great Apostle preached them and put them into his immortal letters. The book of the Acts is aflame with them. They have been bedrock to all the great movements in the Church of Christ ever since the Day of Pentecost.

Now to what extent have the progress of knowledge, and the altered views which men have come to hold concerning many things in the world of matter and of life, revolutionized, or even appreciably modified, the old-time and standard notions of God, and of the inherent dignity of man as made in the image of God, and of sin and its nature and consequences, and of Jesus Christ in his person and mission, and of the function of the Holy Spirit, and of the obligations every human being who has named the name of the Son of God is under to depart from evil, work righteousness, and do his best to fill the earth with the knowledge and love of the Father and bring about universal brotherhood?

This is the question with which we set out, and it opens a wide field for reflection and comment. On many points, as already intimated, it may be readily granted that the note of to-day is not the note of yesterday. Truths are now contemplated from new angles, and duties are pressed to meet what seem to be new exigencies and requirements.

But when we pass from circumference to centre how is it? How is it at the core of these facts, these truths, these leading ideas and duties?

God is the eternal One. He is from everlasting to everlasting.

Higher Criticism does not affect God. Higher Criticism, as was said at the start, gives us a new understanding of the way in which some portions of the Bible originated, and also a new understanding of the limitations which must be placed on the use of certain historic statements as well as on various narratives and prophetic utterances found in the Word. In interpreting the Scriptures a rational discrimination is to be exercised. The opening chapter of Genesis is not a literal but a picturesque account of the creation. Into the first and following chapters different documents enter. Job is a splendid drama; but it teaches truth as our Lord's parables teach truth. Before attempting to handle it with any freedom we must know, if we can, why and when and by whom any given passage or book was written. But God is still behind and above all. In

whatever way and through whatever voice he may have spoken to men, he is none the less God, — the Creator of the ends of the earth, the Father and Judge of all.

The Theory of Evolution does not affect God. Whether he spake and it was done, or whether he was millions upon millions of years in bringing the world into its present shape and condition, we must continue to say: "In the beginning — God." In substance it is often affirmed that God needs Evolution in order to exalt his wisdom and power and glory to their highest, and enable men the better to realize his intimate nearness to all souls, here and now; but God does not need Evolution half so much as Evolution needs God. Evolution without God is materialism pure and simple; and materialism, by whatever name called, is only a blind leading of the blind. The world has come from nobody knows where and is going nobody knows whither. This inference is not rational. It is not scientific. It is not broad. It is not inspiring. It is not warranted. God is. He is the force behind all forces. He is the life behind all life. He holds his own and resides in the universe by rights original and inalienable, and he cannot be ejected by the speculations of men, no matter how plausible and audacious these speculations may be. Evolution, to make headway, had to become theistic. The moment it became theistic, God was restored to his old place of creative sovereignty and personality, and there he stands and will stand to the end.

In face, then, of all forms of materialism, or agnosticism, or atheism, and in all lands and from age to age, God as he is made known to us in our own experience, and in the Scriptures, and in the unfolding of history, and in the course of daily providences, is to be preached without misgiving, and with all the enthusiasm and energy at one's command. No minister need doubt that the God who was brought into manifestation in Jesus Christ, who spake to Moses in the burning bush and was present amid the thunderings of Sinai, who opened the heavens and flashed stirring visions upon Isaiah and Ezekiel and Paul, who whispered his secrets to Luther and Cromwell and Livingstone amd Lincoln, is still to be held forth to men, — held forth both in his infinite compassion toward the erring and wayward, and in his righteous indignation towards injustice and wrong. Indeed, may it not be said to be one of the supreme demands of the hour that there be more preaching of God?

To consider man and the sinfulness in which he is involved under

one head, it may be said that not by one iota has man been made different, either in his intellectual and moral constitution, or in his crying need of the saving grace of God in Christ, or in the sublime possibilities which are lodged in him, or in his obligations to his own soul and to God and society, by anything brought to light in Higher Criticism or Evolution or Christian Socialism. The human nature which was in Adam, in whatever way Adam may have come to be; the human nature which challenged Noah and Abraham in their own hearts and in their fellow men; the human nature which has made it so difficult everywhere and down through all the centuries for prophets and leaders, even the mightiest, to conduct their people to higher levels of thought and character, is the human nature of to-day. No matter what we call it, no matter how we account for it, no matter how we may expect to get rid of it, men the world over are in sin, and they are under the mischievous and destructive leading of sin. Attempt to disguise it as we may, soften the statement of it as we may, this is the fact of the situation, — men are out of harmony with God, and they are not right until they are made right by turning about and coming under divine influences.

This is a fact to be recognized and candidly met by all alike. Teachers of religion are to bow to facts. So, too, are teachers of science to bow to facts. Facts whether in the realm of religion or science have the right of way. If our theories get in the path of the facts, they must yield or be crushed. The definition which LeConte has given of Evolution is: "A continuous progressive change, according to certain laws, by means of resident forces." That may be true in the zone of matter. Whether it is or is not is a question which scientists alone must detemine. But it is not true in the sphere of the higher life of man. So far as we know anything about him, — back through the historic ages — back as far as it is possible to penetrate with our explorations and conjectures into the prehistoric ages, man has been man and not a creature on his way to man. Always and everywhere, so far as we can trace his record, he has been under sin. The story of the rise and progress of civilizations is a story of divine interventions, or of assistance coming in from the outside through men whose minds have been illuminated and whose hearts have been stirred to new and higher pulsations from on high. Individuals, homes, communities, states, degenerate easily; but it requires ceaseless vigilance and prodigious effort to keep individuals and homes and communities and states

on the upward grade. There are no "resident forces" in man which work so continuously for "progressive changes" in his intellectual and moral and spiritual nature that he can be left to himself with the assurance that in due time he will emerge with all the sublime possibilities which are in him fully realized. He who had come down from God out of heaven to be the great Teacher and to die on the cross for the elevation of mankind was not at fault in his conception of what ought to be done when he said: "Go ye into all the world." Europe was made Europe because there was somebody to go to its wild hordes with light and love. If the savage tribes of Africa are to be advanced into a Christian civilization, if Japan and China and India are to move to the front and take their places in the ranks of the progressive nations of the earth, it will be through the impact upon their life of outside and quickening influences.

There is nothing in sight to change our Lord's view of the nature and needs of man. There is nothing in sight which ought in the slightest degree to modify the old conception of the universality and exceeding sinfulness of sin. If people are to be helped they must be taken in hand just as they are. If they have typhoid fever they must be doctored for typhoid fever. In so far as they are ignorant they must be instructed. In so far as they are wayward they must be guided. In so far as they are weak they must be strengthened. But in so far as they are sinners,— under the guilt and disabilities of sin,— they must be dealt with as sinners. Sin is a stupendous folly; but the attempt to soften sin down into a mere mistake, a blunder and nothing worse, is to shut the eyes to one of the most wide-open facts of history and current life. To be blind to sin, or to belittle sin, is to be false to the traditions inherited from the world's greatest prophets and apostles. No message is true to the solemn issues of the hour, no message is adequate to the sovereign demands of the hour, which does not approach men on the basis of their alienation from God and their sinfulness in the sight of God. The message may be full of the love of God and divinely tender, as it ought to be; it may appeal to all loftiest motives, as it ought to do; but it will not go deep enough, and it will ring with a false note, if it does not emphasize the awful fact of sin.

Jesus Christ is the same yesterday, to-day, and forever. There is no general disposition to ignore Christ in preaching; bnt there is a disposition, more or less in evidence, to lower the claims of Christ,

and to talk about him as the Great Teacher, the Philanthropic Worker, the Superlative Example, and the Elder Brother, rather than as the pre-existent Son of God and the Atoning Sacrifice. Along with the modified view of sin which so many people have come to entertain under the influence of the idea that there is a progressive energy inherent in men, in virtue of which the development of the race in intelligence and moral worth is assured, there has come to be a modified view of the pre-existence of Christ, of the incarnation of Christ, of the atoning element in the death of Christ, and of the resurrection of Christ. Some of our theological chairs, and some of our pulpits, and some of our authors and essayists, whether consciously or unconsciously, seem to have been breathing in a Unitarian atmosphere. Passages in the New Testamen concerning Christ, instead of being fairly interpreted, or looked at in line with their obvious purpose, are emptied of their deeper meaning and made to do duty for some lower conception of the nature and mission of the Son of God.

This is in part an explanation of the assaults which have been made on Paul as an authoritative interpreter of the Gospels. He gives to Jesus too high a place, and makes it impossible to hesitate and quibble over some of the questions at which rationalism stumbles. The opinions of teachers may well be distrusted when they are reduced to such straits that they have to deny miracles and throw John out of court and remand the Great Apostle to a place no higher than that which they themselves occupy as expounders of Jesus Christ.

But men in the guilt and corruption and bondage of sin need just the Christ who came down from God out of heaven, who bore our sins in his own body, who died for us on the cross, and who, when he was buried, rose from the dead and ascended unto the Father; and the Christ who came down from God out of Heaven, and bore our sins in his own body and died for us on the cross, and rose from the dead and ascended unto the Father, is exactly suited to the salvation of sinful men. There is no other way to get this race of ours right than the way of Christ. The critics, the scientists, the reformers and philanthropists, may say what they will and do what they will, Jesus Christ is the solution of the world's trouble and the hope of humanity.

Enough has been said already to indicate the place and potency of the Holy Spirit in our preaching, and to show the measure of

dependence on the Spirit which every minister of the Gospel must feel if he would be truly successful. The light and warmth of the sun are as essential to the germination of seeds and the ripening of harvests in the valleys and along the hillsides of Palestine to-day as back in that old time when Jotham was uttering his parables and Micah was giving voice to his prophecies. Samuel and David could not get on without the Spirit; Peter was helpless without the Spirit. The disciples at Ephesus, though they had been instructed by a man who was "mighty in the Scriptures," in order to their full understanding and efficiency needed to be brought under the power of the Spirit. The Great Reformer came into his dauntless courage and irresistible strength through the inner girding of the Spirit. Bunyan was an organ of the Spirit. Who can doubt that Spurgeon and Brooks were guided in their ministrations by the still small voice of the Spirit? To all right apprehension of Christ, and to all victorious holding forth of Christ, the Spirit is as essential now as he was two thousand years ago, and there will be no power in the centuries to come, no advance in knowledge and no combination of circumstances, when he will not be essential.

When it comes to the question of the closer application of the principles and precepts of our common Christianity to the affairs of every-day life,— to our individual conduct, to our homes, to our business aims and methods, to our social relations and intercourse, to our politics, and to whatever else affects our thought and character and gives tone and type to our civilization, there is no chance for any serious division of opinion. Christianity is the true form of life. Just so far as possible, and just so fast as possible, everything which concerns men's private aspirations, domestic economies, business policies and standards, schools, literatures, customs, laws, ought to be brought into conformity to the requirements of the Gospel of Jesus Christ. It dwarfs the Christianity of the New Testament to think of it as smaller in any respect than the needs and interests of mankind. It is a kind of treason to the faith we hold as well as to the state to decline to take any share in the management of our cities and of our commonwealths and of the nation at large. No true follower of Jesus can have any doubt that light ought to be carried into all dark places, that injustice ought to be displaced by justice, and that a system of genuine brotherhood among men ought to be established.

The parting of the ways is at method. Here, however, while

opinions differ, the encouragements and justifications are not all on one side. The advocates of the old plans of preaching and doing church work do not have such a clear record of success against institutional churches and social settlements that they can claim there is no room for improvement. Neither can the friends of the more modern schemes of the institutional church and the social settlement point to results so gratifying and splendid that the problem of reaching the masses, and especially the more degraded and depraved of the masses, with the gospel, may be said to be solved When a man of the ability and standing and heart of Dr. Horton of London feels obliged to confess at the end of twenty years of sincere effort that his endeavors to reach laboring people with the truth and the ideals of Christ have been only in part successful; and when he adds to this confession the testimony of his observation to the effect that the efforts of others have been just as fruitless, it will be seen at once that transforming men and purifying and elevating whole sections of society is no easy task for anybody on any plan to perform. Whoever works earnestly and with any reasonable measure of wisdom for Jesus Christ will be sure to have success enough to keep him in heart. The most vigorous and prudent workers will have defeats enough to keep them humble.

But however hard the task, whatever be the method employed, and however varied the methods may be which are called into use, there is one particular in which there can be no compromise and no modification. It is that the renovation of society can only come through the renovation of the individual. Right living, right adjustments of man to man in our every-day relations, right homes, right habits and customs, right laws, right institutions, right outlooks on the world at large, will come only when there are right hearts beating in human bosoms. Nothing which has been said or done, and nothing which is likely to be said or done, can ever change the point at which to begin if a radical and permanent cure of the ills and inequalities of society is to be effected. Regenerated souls are the key to a regenerated humanity. There will be pure politics when there are pure politicians. There will he righteous laws when there are righteous legislators to make them. Clean streets and wholesome back-yards, desirable as they are, do not necessarily make clean hearts, else our broad boulevards and aristocratic avenues would be the highways of an earthly paradise; but clean hearts assure clean hands and a purified environment. There will

be a common brotherhood of humanity when there is an individual brotherhood in Christ.

Frequent reference is made to the early Christians, when all who believed were together and had all things common, and possessions were sold and distributed according as any man had need. The plan of a community of goods did not work well, nor is it ever likely to work well; but the spirit which suggested the plan was born of love and was ideal. There was the mutual regard of one for another, the sharing of strength by the strong with the weak, the free interplay of sympathy and fellowship in which the sense of oneness had expression, which, to the end of time, will seem commendable and in keeping with the mind of Christ. But while reference to this state of things among the early disciples of our Lord is frequent, it is often overlooked that the condition precedent to it all was the pungent preaching of Peter and the descent upon the multitude of the Holy Spirit. That was the divine logic of the situation. It is the heart first. When men in their thought and will alike have been brought into the faith and fellowship of Christ, and have been made Christians through and through, then we shall have individual virtue and domestic virtue and business virtue and civic virtue, and society will move onward to its goal in the realization of the kingdom of God.

While many things, then, which are incidental, but which, though incidental, are not without an important bearing on the great main questions in issue, will have to be modified in our preaching, the essential truths to be presented remain unchanged, and they will continue so from age to age. Let the higher critics criticise still; let the scientists go on broadening human knowledge; let the experimenters experiment, and the reformers push on their reforms, — the pressing and mighty themes which have occupied the pulpit in the past will be the pressing and mighty themes of the future. It is to be God — God in his majesty and righteousness and love; man, — man made in the image of God, and yet lost and bondaged in sin; Jesus Christ — Christ the Son of God and the Redeemer, and the only Redeemer of lost souls; the Holy Spirit — in his indispensable service of convicting of sin and guiding the burdened and guilty heart to the divine Sin Bearer; consecration — the consecration of the renewed soul in every power and faculty and possession of it to the elevation of humanity, — these first and last and all the time till the kingdom shall have come.

REPORT OF THE PROVISIONAL COMMITTEE.

The committee, according to the usual and necessary custom, met immediately after the adjournment of the Council at Portland, Ore., July 13, 1898, and organized by the choice of the Hon. Arthur H. Wellman, chairman, and Rev. H. A. Hazen, secretary.

It was voted that the salary of the secretary be $1,500 per annum, and that an allowance not to exceed $250 per annum be made for clerical assistance.

It was voted that an allowance not to exceed $300 be made for rent in part of a room for the secretary in the new Congregational House, Boston, and for furnishing the same.

It was voted that the salary of the treasurer be $250 per annum, and that of the registrar be $400 for the three years.

It was voted that the secretary be authorized to name and give credentials to delegates to corresponding bodies.

It was voted to pay the expenses of the members of this committee attending its meetings from a distance; also, to pay the expense of the preacher, and also of invited speakers not members of the committee, at the discretion of the secretary.

According to the request of the Council, a sub-committee on the program for the next Council was named as follows: Rev. Cyrus Richardson, Rev. Jonathan L. Jenkins, and the secretary.

The committee met Sept. 21, 1898, in Memorial Hall, Hartford, Conn.

An invitation from the churches of Portland, Me., to hold the National Council in 1901 in that city was received, and it was voted to accept the invitation.

A sub-committee was appointed, with full power to carry out the instructions of the Council in the matter of naming delegates to the International Council, and to the same committee power was given to fill any vacancy occurring on other committees.

It was voted to authorize the treasurer to borrow money, not to exceed $7,000 at one time in the aggregate, for the necessary expenses of the Council.

There is a fragmentary record of a meeting held subsequent to the last, the business of which is not legibly recorded. This is,

doubtless, the last item which the now silent pen of Dr. Hazen inscribed.

In Hartford, Oct. 26, 1900, the Provisional Committee found themselves without the presence and help of their secretary, who through many years had guided them and their predecessors in their deliberations on the matters of the National Council. The Rev. Asher Anderson was elected secretary *pro tem.*, with the purpose of taking more definite action in the near future.

It was at this meeting that the committee were called upon to consider the resignation of the Rev. William H. Moore, who had been from the beginning the faithful registrar of the Council. His resignation was most reluctantly accepted, and the Rev. F. A. Noble was appointed to draw a suitable memorial, in view of his long and excellent services, and present the same to him in the name of the committee. The Rev. Joel S. Ives was elected to fill the vacancy.

It was voted that the chairman prepare a minute upon the death of the late secretary. This action as carried out by the chairman was published, with an excellent portrait of the secretary, in the Year-Book of 1901.

It was voted that a committee be appointed to confer with the Ministerial Relief Committee with regard to the secretaryship of each and both committees, said action being taken with the purpose of having the offices combined in one person, and that the function of each and both be fulfilled through the one office of the secretary of the National Council.

Another meeting was held in the Congregational House, Nov. 27, 1900. Mr. Wellman reported that in his conference with the Ministerial Relief Committee nothing could be gained so far as the purpose of the Provisional Committee was concerned.

The vacancy in the office of the secretary, caused through the death of Rev. Dr. Hazen, was carefully considered and action was postponed until Dec. 3, when the secretary *pro tem.* was elected to fill the vacancy, "to have charge of publishing the Year-Book for 1901, and to attend to all other duties pertaining to the office of the secretary until the time of the next National Council."

The next meeting was held in the Congregational House, Boston, May 13, 1901. The resignation of the Rev. A. E. Dunning of the Publishing Committee after a service of nearly ten long years was, very much to the regret of the committee, received and accepted.

It was voted to send bills to all persons still owing for subscriptions for the "Volume of the Proceedings of the International Council"; that arrangements be made with the meeting of the American Board at Hartford for the purchase of return tickets of delegates to the National Council; and to approve the report of the Program Committee as presented to date.

The next meeting was held in the Congregational House, Boston, Sept. 9, 1901. It was voted that the Provisional Committee recommend to the Council that the invitation from the churches of Philadelphia to hold the next session of the Council in 1904 be accepted; that the program be adopted; that the chairman of the Program Committee and the secretary have power to amend and fill vacancies; that the request of the American Bible Society to have an opportunity to explain its position to the Council be referred at the proper time to the Business Committee.

At the meeting held in Boston Sept. 23, 1901, it was voted that the Rev. James H. Ross be engaged to report the National Council to the Associated Press; that the request of the Rev. Dr. Strong respecting the question of polygamy, and that it be presented to the Council, be referred to the Business Committee.

The final meeting of the committee was held in Portland, Me., Friday evening, Oct. 11. It was voted that the report of the treasurer, which was read, be adopted, and it was recommended that the same be read to the Council.

Your committee can hardly conclude their report to the Council without calling attention to some things to which thus far only very brief references have been made.

The resignation of the Rev. William H. Moore left a vacancy in an office which had been both honorably and most serviceably filled through a long term of years, even from the time of the organization of the National Council in Oberlin, Ohio, in 1871. Certainly a debt of gratitude is owing to this faithful servant of the churches, and the Council should not adjourn without enlarging upon the action already taken by the Provisional Committee, thereby assuring our dear brother and co-laborer of our profound sense of appreciation of all that splendid service which he did, to which may be attributed in no small degree the place which the Council has attained and still holds in the hearts of the brethren and of the churches generally.

The news of the death of Dr. Hazen came like a shock, and in his

death the churches certainly lost a strong arm of service. The brief memorial which the Provisional Committee published in the Year-Book is but a hint as to his noble character and most worthy record of work in the interest of the churches he so dearly loved. We may well pray that unto those who remain will come the blessing of their God and the God of their Fathers that ours might be the joy of entering upon the inheritance for which they so earnestly labored. We cannot be perfect without them. The work we do will mean not a little of that larger perfection into the joy of which they will be more and more entering.

In the name of the Committee,

ASHER ANDERSON, *Secretary.*

REPORT OF THE SECRETARY OF PROVISIONAL COMMITTEE.

At the meeting of the National Council in Portland, Ore., 1898, the late secretary, Rev. Mr. Hazen, referred to the absence of the Rev. Dr. Quint from the assembly of the brethren. To-day we are called upon to make note of his absence, an absence that will be profoundly felt when we recall his presence and review the faithful service he accomplished since the time of his election as secretary of the National Council in 1883, at the meeting in Concord, N. H.

It was on Aug. 4, 1900, that his sudden death took away from us one upon whom we had always relied for guidance in all matters of our Council life. Mr. Hazen wrote in his last report that the Council was, in a sense, the monument of Dr. Quint; and, if the influence of the one abides with us still, what shall we say of the work of the other, who embodied in his service so much of the noble purpose of his predecessor?

It was with no little hesitancy that the present incumbent acceded to the earnest request of the Provisional Committee to assume the burden of an office, with the details of which he was entirely ignorant. The work was taken up with abundant misgivings, though these were relieved very much by the assurance that he could rely upon the judgment and help of one who had been the loved companion and helper of Mr. Hazen. And Mrs. Hazen became our co-laborer. To her was assigned no small part of the work in the compilation of the Year-Book.

The brethren will of course appreciate the fact that the methods pursued by Mr. Hazen were not bequeathed to his successor. Frequent inquiries failed to elicit any definite information as to the special lines necessary to be pursued, and this will account for such a marked departure, especially in the summaries, from the way he had so constantly followed.

We deemed it the better plan to present in the pages of the Year-Book, as accurately as possible, simply the work of the State Secretaries, and this with the purpose of getting a starting point. It will be noticed, therefore, that we have given to the churches, "Totals, as determined by reports."

Another feature to be noticed is the grouping of the states, not as before, into Eastern, Interior, and Western, but into New England, Atlantic, Mississippi East, Mississippi West, and Pacific. This was done for the purpose of learning about the growth of the churches, especially in New England, the home of our Brotherhood.

A third feature is to be seen in the introduction of reports from Hawaii and Cuba. Next year it will be a pleasant thing to "incorporate them more fully into the text."

To one thing in particular we desire to call attention, viz., the non-reporting churches, of which there were no less than one hundred and ninty-two, whose membership in the Year-Book of 1900 was 4,166. The reports of these churches for the previous three years might, we presume, have been added to the totals given in the summaries, and we regret that they were not, *i.e.*, in church membership, Sunday schools and Young People's Societies. We had no means of finding out what the good late secretary did, so we concluded to make reports of these churches only to the Council, suggesting that the plan as presented in Table I. of this report to the Council be continued in future issues of the Year-Book, showing as it does the approximate strength of Congregationalism in the United States. In that table the total number of members, as nearly as can be determined, will be seen to be 639,957; Sunday-school members, 749,216; and members of Young People's Societies, 187,953.

Our figures, dating to Jan. 1, give us 5,650 churches, a gain of thirty-six (36) in three years. Dividing them according to "Remarks upon the Statistics," on page 436 of the Year-Book, we find that in the New England States we gained eighteen new churches, and lost ten. In the Atlantic States we gained sixty-four and lost

seventy-one; in the Mississippi East we gained seventy-four and lost sixty-two; in the Mississippi West, we gained one hundred and thirty-seven and lost one hundred and twelve; and in the Pacific gained thirty-seven and lost thirty-nine, making a total number of new churches organized during the three years, 330, and the number dropped, 294, a net gain of thirty-six new churches for the three years. The membership of these churches is 633,349, a gain of 7,485. The members are distributed as follows: in the New England States, 248,695; the Atlantic, 80,585; Mississippi East, 158,210; Mississippi West, 115,745, and the Pacific, 30,114. The gain and loss in new membership has been, New England a loss of 405; Atlantic States a gain of 612; Mississipi East a gain of 3,474; Mississippi West a gain of 2,769, and in the Pacific States a gain of 1,035.

The total additions to the churches during this period was 137,277, of which number 76,800 were received on confession, and distributed as follows: New England States, 18,917; Atlantic, 11,567; Mississippi East, 22,325; Mississippi West, 19,213, and the Pacific, 4,782.

The removals by death were 25,730, — 13,030 in New England, 3,105 in the Atlantic States, 5,512 in those east of the Mississippi, 3,139 in Mississippi West, and 944 in the Pacific States.

There is a slight falling off in the number of children baptized, the total being 35,155, as against 36,366 three years ago. They are distributed as follows: in the New England States, 10,811; Atlantic, 6,102; Mississippi East, 8,459; Mississippi West, 7,663; and in the Pacific States, 2,120.

Our Sunday-school membership is 671,743. Of this number the New England States have 245,397; the Atlantic, 86,028; Mississippi East, 168,098; Mississippi West, 135,952; in the Pacific, 36,268, giving a loss for the three years of 13,961. The New England States lost 9,822; Atlantic gained 1,998; Mississippi East lost 6,809; Mississippi West lost 772; and the Pacific gained 1,444.

The membership of the Young People's Societies is 186,448, of which number New England has 73,232; the Atlantic States, 19,450; Mississippi East, 47,021; Mississippi West, 36,592, and the Pacific, 10,153. The New England States have lost 15,653; the Atlantic States have gained 1,666; the Mississippi East lost 8,486; Mississippi West, 7,380; and the Pacific, 2,250; making the net loss 32,103.

The benevolences for the three years amount to $6,214,570, a falling off of $547,260. Of this amount the New England States gave $3,494,890; Atlantic, 743,324; Mississippi East, $1,089,495; Mississippi West, $609,500; and the Pacific, $277,361.

New England lost $173,846, the Atlantic States $498,490, while the Mississippi gained $56,150, Mississippi West $28,877, and the Pacific States $40,049, making the net loss $547,260.

The Home expenses for the three years have been $21,246,465, divided as follows: New England States, $9,447,823; Atlantic, $2,729,505; Mississippi East, $4,594,009; Mississippi West, $3,437,235; and the Pacific, $1,037,893. This gain is distributed as follows: New England States, $229,933; Atlantic, $305,517; Mississippi East, $25,112; Mississippi West, $358,247; Pacific, $105,097.

It will be observed that the loss in the Young People's Societies is put down as 32,103. This looks very discouraging, but it ought to be kept in mind that many churches in every group made no report of the Endeavor work whatever. This is not just. Certainly very unjust to the young people in particular, whose excellent work ought to be gratefully recognized.

In connection with this, permit us to remark that in the new schedules which will be sent out for the reports of the churches for 1901, some of these things may, we trust, be quite, if not altogether, redeemed.

Our attention has been called to what appears an injustice to one State, in respect to gains and losses in the Sunday schools. We refer to Minnesota. We may frankly say that the error is to be found not any more in the tables of 1901 than in the tables of previous years. A careful study of the figures discovers that the loss is only apparent. And the singular fact became known that in Minnesota alone the number of Sunday-school scholars was counted, not only for the State but for the other list of Independent Sunday-schools as well. And it was because of this repetition that the summary appeared to so great a disadvantage for a State in which a splendid missionary service is being accomplished.

It will be noted that the gains during the three years 1898–1901 have been very small. The showing ought to startle every one of us. The work in comparing results was put into competent hands for verification, and we believe it is accurate. We have no doubt that our ministers and the churches will find in these suggestive figures

"food for thought," and instruction, too. We made a splendid record in home work, but in expansion we have nothing to boast of, rather a great deal not to discourage, but to inspire us for better things.

The work of the secretary was practically finished by May 25. It was hoped that the distribution of the Year-Book would be completed by July 1, but it was impossible to do anything beyond what the binder allowed. We appreciated the impatience of the brethren, and we appealed to the binder, but we were helpless. It was determined then that the work should thereafter be given to two or more binders, and so hasten the delivery. A greater delay was occasioned, in many instances, through ministers being absent on vacations.

It was very unfortunate, also, that we could not learn from Mr. Hazen how he carried out the plan of distribution. In this work we found ourselves "blazing our way through a new forest." The experience has put in our hands material that will serve for wise guidance in the future. There need be no reason for the recurrence of mistakes, no more annoying to the brethren than to the secretary.

We wish to record our appreciation of the delightful spirit of coöperation on the part of the State Secretaries. They did noble work. Some reports were late, but, generally, the record for 1901 is a little in advance of previous years. With the knowledge already gained, it is to be hoped that next year will discover advancement in every phase of the Year-Book work.

That certain changes may be made in the tables and methods of compilation has been recognized by those who have need to use the book. We believe the Year-Book ought to show what Congregationalism is, and is doing, and every effort ought to be made to give to the brethren and the churches every item of church life and work which will edify and interest the worker. The book should be our annual encyclopedia. With the support of those able to give it, nothing stands in the way of so desirable an object.

We avail ourselves of this opportunity to call attention to the necessity of making clear in the Year-Book two things; one, what the churches are doing for the Congregational funds exclusively, and the other, the discrimination between "removed by discipline" and "revision of roll." The reasons for these changes are obvious. This is not a difficult thing to do, and every one would certainly be pleased with it.

The tables appended to this report, and which will be printed in full in the Minutes of the Council, show at a glance the present condition, and the gains and the losses since last we met.

ASHER ANDERSON, *Secretary.*

STATISTICAL SUMMARIES, 1901.

TABLE I.

	Churches.	Members.	Sunday Schools.	Y. P. S. C. E.
United States,	5,650	633,349	671,743	186,448
Cuba,	3	126	90	
Hawaii,	71	2,316	2,128	446
Non-reporting,		4,166	5,582	1,059
Independent Sunday Schools,			69,673	
	5,724	639,957	749,216	187,953

	Benevolence.	Expenditures.
Total for United States,	$2,201,161	$7,497,930
Cuba,	—	—
Hawaii,	11,375	14,756
Independent Sunday Schools,	—	—
	$2,212,536	$7,512,686

STATISTICAL SUMMARIES, 1898–1901.

TABLE II.

	Churches.	Gain in 3 years.	Loss.	Members. Total.	Gain in 3 years.	Loss.
New England (6),	1,620	18	10	248,695		405
Atlantic (11),	659	64	71	80,585	612	
Mississippi East (10),	1,452	74	62	158,210	3,474	
Mississippi West (16),	1,493	137	112	115,745	2,769	
Pacific (8)	426	37	39	30,114	1,035	
	5,650	330	294	633,349	7,890	405
Net		36			7,485	

TABLE III.

	Added.	Confession.	Deaths.	Baptisms.
New England (6)	34,545	18,917	13,030	10,811
Atlantic (11),	18,952	11,567	3,105	6,102
Mississippi East (10),	38,380	22,325	5,512	8,459
Mississippi West (16),	34,813	19,213	3,139	7,663
Pacific (8),	10,587	4,782	944	2,120
	137,277	76,804	25,730	35,155

TABLE IV. SUNDAY SCHOOL.

	Total.	Gain.	Loss.	Independent Sunday Schools.
New England (6),	245,397		9,822	4,759
Atlantic (11),	86,028	1,998		4,656
Mississippi East (10),	168,098		6,809	20,774
Mississippi West (16)	135,952		772	25,208
Pacific (8),	36,268	1,444		14,276
	671,743	3,442	17,403	69,673
Net			13,961	

TABLE V. Y. P. S. C. E.

	Members.	Gain.	Loss.
New England (6),	73,232		15,653
Atlantic (11)	19,450	1,666	
Mississippi East (10),	47,021		8,486
Mississippi West (16),	36,592		7,380
Pacific (8),	10,153		2,250
	186,448	1,666	33,769
Net			32,103

TABLE VI.

	Benevolence.			Home Expense.	
	Total.	Gain.	Loss.	Total.	Gain.
New England (6),	$3,494,890		$173,846	$9,447,823	$229,933
Atlantic (11),	743,324		498,490	2,729,505	305,517
Mississippi E. (10),	1,089,495	$56,150		4,594,009	25,112
Mississippi W. (16),	609,500	28,877		3,437,235	358,247
Pacific (8),	277,361	40,049		1,037,893	105,097
	$6,214,570	$125,076	$672,336	$21,246,465	$1,023,906
Net			$547,260		$1,023,906

REPORT OF THE PUBLISHING COMMITTEE.[1]

Immediately upon the adjournment of the council at Portland, Ore., your committee met and organized, with Mr. Thomas Todd in the chair, and as the circumstances required, meetings have been held in the Congregational House, Boston.

Since the appointment of the committee at the last council we have been called upon to note the absence of two of the brethren associated with us in the work, Dr. Hazen and the Rev. Dr. Dunning. Dr. Hazen died on the 4th of August, 1900, and in May of 1901 the resignation of Dr. Dunning was received and accepted.

It was not by any means an easy matter to assume responsibilities, about many of which Dr. Hazen had, as we may say, exclusively the only information.

Your committee, by vote of the council, attended to the publication of the "Proceedings of the International Council" held in Boston October, 1898. It was a work of considerable magnitude. Two thousand copies were printed. A few copies remain, and as the expense has been met for publishing the book, your committee recommend that the members of the council purchase those remaining at the rate of one dollar a copy.

Of course the chief service of the publishing committee pertains to the annual publication of the Year Book of the churches. How much our service in this respect commends itself to the council, we humbly leave with the brethren to judge.

During the three years the method of publication and distribution has not been changed. The contract with Messrs. Mudge & Son has been regularly fulfilled, and it is with pleasure that the committee refer to the work they have done with satisfaction.

The American Express Company handled the books in distribution at a cost of twelve cents per package, an expense considerably less than would have been paid to the post-office. This method commends itself as one to be continued.

No one regrets more than the committee that mistakes and losses occur. That is inevitable. In some instances post-offices are discontinued, ministers change their residences, and often the local express agents show an ignorance of the whereabouts of Congrega-

[1] Page 16.

tional churches that is truly surprising. That our experience has been no different and no worse than that of the previous years is very much to our satisfaction and comfort.

In closing, the committee would express their appreciation of the hearty co-operation of the pastors and the clerks of the churches.

Respectfully submitted,

THOMAS TODD, *Chairman.*

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.[1]

Beneficiaries.

The records show that from April 30, 1898, to July 31, 1899, 57 persons received aid from the Relief Fund, 32 ministers, 23 widows, 2 daughters. From July 31, 1899, to July 31, 1900, a total of 60, 35 ministers, 23 widows and 2 daughters. From July 31, 1900, to July 31, 1901, 58 received aid, 26 ministers, 30 widows, 2 daughters. The oldest beneficiary was 96 years of age, the youngest 27 years. The average age, 65 years. Ten died in 1899, 8 in 1900, 4 in 1901, a total of 22; 17 of whom were ministers and 5 were widows. The largest grant made was $200; the smallest was $20. They were divided among the States as follows: —

Beneficiaries, by States.

	1898-1899	1899-1900	1900-1901
Alabama	2	3	1
Arizona	1	1	1
California	6	5	4
Colorado	1	2	2
District of Columbia	1	1	1
Florida	0	1	0
Georgia	2	2	1
Illinois	2	1	3
Indiana	2	2	2
Indian Territory	1	1	1
Iowa	0	1	0
Kansas	4	6	5
Kentucky	1	1	1

[1] Page 16.

	1898-1899	1899-1900	1900-1901
Louisiana	1	1	1
Maine	2	1	0
Maryland	0	1	1
Massachusetts	4	3	7
Michigan	3	1	1
Minnesota	4	1	2
Mississippi	1	1	1
Missouri	0	2	1
Montana	0	0	1
Nebraska	4	3	3
New York	5	4	3
New Jersey	1	1	0
North Carolina	2	3	2
North Dakota	0	1	1
Ohio	0	2	3
Oklahoma	0	0	1
Oregon	1	1	1
Pennsylvania	3	3	5
South Dakota	0	1	0
Vermont	1	2	1
Washington	1	0	0
Wisconsin	0	1	1
	57	60	58

The following table will show what has been received and expended since the beginning of the fund: —

	Receipts.	Expenses.	Aid.	Assets.
1889	$10,011 60	$115 81	$850 00	$10,459 97
1892	16,477 94	1,035 73	1,919 00	25,619 65
1895	68,018 86	11,578 63	5,331 42	81,580 34
1898	40,095 69	12,173 79	10,466 07	109,496 40
1901	27,030 87	13,593 10	17,418 86	125,135 07
	$161,634 96	$38,497 06	$35,985 35	

The duties of the Directors have led them to consider carefully the methods by which money received for ministerial aid is collected,

handled, and disbursed. The charter of the National Council of the Congregational churches of the United States provides that "The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational churches in the United States"; also, that the National Council "may make rules, orders, and regulations for the government of said Board of Trustees, and said Board shall at all times be subject to the direction and control of said Council"; also, that the National Council "may fix the number of said trustees and their terms of office, and may provide for filling vacancies in their number."

The National Council in 1886 constituted the Provisional Committee for the time being the trustees under the charter, and fixed the term of office as three years, and further ordered that the trustees should "have in charge and administer all monies and other values belonging to it, or which may be contributed, bequeathed or entrusted to it, limited only by their charter the acts of this Council or the express will of the donors."

The by-laws of the corporation, among other things, provide that the Directors "shall regulate salaries, shall make rules in regard to the disbursement of money," and also that the Finance Committee "shall authorize all disbursements not specially authorized by the Directors or by their rules."

In 1886 the National Council adopted a resolution, appointing a Committee on Ministerial Relief, which committee has since been continued at each council. The resolution is as follows: —

"*Resolved*, That a committee of ten, five of whom, at least, shall be laymen, be appointed as a standing committee of the Council on relief for disabled ministers, and the widows and orphans of deceased ministers. The duty of this committee shall be to promote, as far as possible, the objects indicated in its name, by keeping the subject before the churches, aiding, as far as possible, local and state societies having the same object, and securing gifts for this object. Funds contributed for this purpose, to the Council, shall be held by the treasurer of the trustees of the Council, subject to the orders of this committee. This committee shall report at each triennial meeting of the Council, and, at its triennial reappointment, not more than eight members who have served the preceding term

shall be reappointed. They shall have power to fill vacancies. The trustees shall have power to determine how the funds intrusted to them shall be appropriated, except that, unless otherwise determined by the terms of the specific gift, funds put into their hands shall be appropriated only to ministers in regular Congregational standing, and to the families of ministers who were in such standing at the time of their decease."

After the passage of this resolution in 1886, the trustees, apparently not being clear just what their duty was under the circumstances, voted to interpret the resolution of 1886 as requiring them to turn over the income of the relief fund to the Committee on Ministerial Relief, and the Council in 1889 approved this interpretation.

In practice, all the income has been paid over to the Committee on Ministerial Relief, and the trustees have had no voice in its distribution. All expenses of collecting and disbursing the funds have been paid, not out of the income, but out of the general fund. The result is that the corporation has the legal title to the funds and has charge of investing them. It has an apparent duty, according to its charter, its by-laws, and according to some of the votes of the Council, of overseeing the distribution of the funds; but actually all distribution has been made by the Committee on Ministerial Relief. The fund in the hands of the trustees now amounts to about $125,000. The Directors feel that the duties of the trustees should be clearly defined. Among other difficulties which have been brought to the attention of the Directors are these: —

It does not seem clear what authority the trustees have in regard to the selection and appointment of officers to collect, administer, and disburse the funds, or in regard to fixing the salaries of such officers or regulating expenses.

It does not seem clear what authority, if any, at the present time the trustees have in regard to the distribution of funds.

It does not appear clear who is to decide whether salaries are to be paid from income or from the general fund.

Justice to the trustees requires that their duties and powers should be made clear.

The Directors feel that the present dual arrangement is not a wise method in which to administer a fund as large as the Ministerial Relief Fund now is. It would appear to be a better method to have one corporation responsible for all business relating to the funds.

The Directors, therefore, recommend to the Council that the Committee on Ministerial Relief be discontinued, and that all matters relating to Ministerial Relief and the funds raised therefor be left in the hands of the trustees of the National Council of the Congregational Churches, under such instructions as the Council sees fit to give in accordance with the provisions of the charter.

The "Hall property" was secured by our Ministerial Relief Committee, and we hold it by deed, the conditions being that we pay Mr. Hall, who is now eighty-four I believe, $200 annually while he lives, and allow him to occupy the property without charge while he lives. The property is well located in St. Paul, and our estimate of its value is probably conservative. The Atchison bonds and preferred stock are good and pay well. We have no desire to change them for other securities. The C. R. I., & Pacific are now worth 106, and are good as gold, and have almost one hundred years to run.

According to custom, this report, if the Council is disposed to accept it, should be referred to the Finance Committee for any action that may be deemed wise, and we so recommend.

By order of the Directors,

ARTHUR H. WELLMAN, *Chairman.*
ASHER ANDERSON, *Secretary.*

AUDITOR'S CERTIFICATE.[1]

I hereby certify that I have examined the books and accounts of Rev. Asher Anderson, secretary of the trustees of the National Council of the Congregational Churches of the United States, and have compared the payments with the vouchers for the same and have found them correct.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN, Sept. 6, 1901.

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[1] Page 16.

REPORT OF SAMUEL B. FORBES, TREASURER,[1]

For the year ending July 31, 1901.

Ministerial Relief Fund, — General Account.

Receipts.

Cash on hand July 31, 1900	$1,633 88
Received from churches and individuals	7,480 60
Bequest of Mrs. Caroline Holt, of Bennington, Vt.	25 00
Bequest of Mrs. Sarah Jane Hough, Berkshire, Tioga Co., N. Y.	955 23
Congregational Church, Creston, Iowa, to found a Whittlesey Fund	30 76
Received for immediate use	170 13
160 acres land in Marshall County, Minnesota, sold	225 00
Balance of Holt Mortgage paid	100 00
	$10,620 60

Disbursements.

Paid the late Rev. N. H. Whittlesey, salary and expenses		$951 05
Rev. J. L. Jenkins, expenses of committee meetings,		7 00
Rev. S. H. Virgin, expenses of committee meetings,		2 00
Rev. Asher Anderson, Secretary, salary and expenses	$114 08	
Expenses at committee meetings	7 30	
Stamps	1 00	
Envelopes	1 84	
		124 22
Rev. Samuel B. Forbes, salary	$500 00	
Expenses of committee meetings	12 26	
Printing	11 50	
Revenue and postage stamps	16 04	
		539 80

[1] Page 16.

W. L. Green & Co., for advertising in Congregationalist	$31 20
Congregational S. S. & Publishing Society	32 40
Rev. Edward Hawes, Secretary, salary and expenses	1,373 95
Rev. J. S. Ives, expenses of committee meetings	6 65
Advance Publishing Company, for advertising	22 50
Mrs. N. H. Whittlesey, for clerical services	469 67
Bond for Treasurer for one year	37 50
Safe Deposit Vault for one year	12 00
Taxes on Marshall Co. property	111 06
Deed and stamps to convey said property	4 26
R. C. Mathwig, commission and expenses for selling the same	10 27
Cash balance on hand July 31, 1901	6,885 07
	$10,620 60

MINISTERIAL RELIEF — NCOME ACCOUNT.

Receipts.

Balance of cash on hand, July 31, 1900	$1,336 95
Interest on General Fund	4,225 02
Interest on Knowles Fund	371 12
Received for immediate use	170 13
Interest on current deposits	64 63
	$6,167 85

Disbursements.

To Beneficiaries	$6,026 00
Cash balance on hand July 31, 1901	141 85
	$6,167 85

ASSETS OF GENERAL MINISTERIAL RELIEF FUND, JULY 31, 1901.

Cash in Connecticut Savings Banks	$91,300 00	
15 First Mor. C. R. I. & P. 4% Bonds,	15,000 00	
Deed of St. Paul, Minn., real estate, estimated	2,000 00	
Balance of cash on hand July 31, 1901	6,885 07	
		$115,185 07

ASSETS OF KNOWLES FUND.

2 A., T. & S. F. general mortgage 4% Bonds	$1,000 00	
1 adjustment bond of same road	500 00	
5 shares preferred stock of same road	500 00	
160 acres land in Labette County, Kansas, estimated	1,500 00	
Cash in Farmington Savings Bank	2,500 00	
Cash in Society of Savings, Hartford	1,550 00	
Cash in Savings Bank of Rockville	1,500 00	
		$9,050 00
Total of both funds		$124,235 07
Market value		$125,135 07

MINISTERIAL RELIEF FUND, — GENERAL ACCOUNT, REPORT FOR THREE YEARS AND THREE MONTHS, CLOSING JULY 31, 1901.

RECEIPTS.

Balance of cash on hand, April 30, 1898	$ 5,046 40
Received from churches and Individuals	24,849 39
Bequests	2,181 48
Received for immediate use	170 13
Received for bonds called in	1,050 00
Ba ance of Kansas mortgage paid	100 00
Sold land in Minnesota for	225 00
Received for reinvestment	10,100 00
	$43,722 40

GIFTS BY STATES. (From April 30, 1898, to July 31, 1901.)

Alabama,	$21 08	Illinois,	$710 09
Arizona,	48 65	Indiana,	58 15
California,	1,499 56	Iowa,	986 15
Colorado,	193 34	Kansas,	384 91
Connecticut,	3,145 59	Louisiana,	19 97
District of Columbia,	38 00	Maine,	453 57
Florida,	66 64	Maryland,	24 86
Georgia,	11 22	Massachusetts,	10,203 58
Idaho,	30 25	Michigan,	1,878 65

Minnesota,	$594 03	Rhode Island,	$168 44
Missouri,	418 54	South Dakota,	18 71
Montana,	36 20	Texas,	20 00
Nebraska,	302 40	Vermont,	632 82
New Hampshire,	559 75	Virginia,	16 10
New Jersey,	942 63	Washington,	101 95
New York,	2,220 49	Wisconsin,	98 55
North Carolina,	6 00	Wyoming,	19 01
North Dakota,	12 25	New Brunswick,	9 09
Ohio,	314 61	China,	10 00
Oklahoma,	9 00		
Oregon,	83 71		$27,030 87
Pennsylvania,	662 33		

MINISTERIAL RELIEF FUND, — INCOME ACCOUNT, REPORT COVERING THREE YEARS AND THREE MONTHS, FROM APRIL 30, 1898, TO JULY 31, 1901.

RECEIPTS.

Cash on hand April 30, 1898	$712 47
Income from the Special Fund	14,049 74
Income from the Knowles Fund	1,030 25
Contributions for immediate use	1,587 29
Interest on deposits	180 96
	$17,560 71

DISBURSEMENTS.

Paid 299 drafts for beneficiaries	$17,418 89
Balance of income on hand	141 85
	$17,560 71
Deposited in Connecticut Savings Bank	7,300 00
Paid for 15 C. R. I. & P. $1000 bonds	15,918 75
Paid the late Rev. N. H. Whittlesey, salary and expenses	9,118 57
Rev. Samuel B. Forbes, salary and expenses	1,761 87
Rev. Asher Anderson, salary and expenses	334 81
Rev. Edward Hawes, salary and expenses	1,373 95
Paid Mrs. N. H. Whittlesey, clerical services	469 67
Advertisements in *Congregationalist*	176 10
Advertisements in *The Advance*	37 50

Paid for bond for treasurer	$112 50
Paid C. S. S. and Publication Society	32 40
Paid for book of blank drafts	6 75
Paid expenses, Rev. J. L. Jenkins	7 00
Rev. S. H. Virgin	2 00
Rev. W. H. Moore	9 88
Rev. Joel S. Ives	6 65
Rev. Edward C. Moore	2 00
David N. Camp, auditor	3 86
Paid for safe deposit vault	12 00
Paid taxes on Minnesota property	111 06
Paid commission on sale of the same	10 27
Deed and stamps for conveyance	4 26
Returned by request of donors	25 48
Balance of cash on hand	6,885 07
	$43,722 40

AID AND EXPENSE.

May 1, 1898, to July 31, 1899, —		
Aid	$5,638 72	
Expense	5,697 12	
		$11,335 84
July 31, 1899, to July 31, 1900, —		
Aid	$4,155 45	
Expense	5,739 14	
		9,894 59
July 31, 1900, to July 31, 1901, —		
Aid	$3,965 08	
Expense	6,051 00	
		10,016 08
Total from May 1, 1898, to July 31, 1901, —		
Aid	$13,817 65	
Expense	17,428 86	
		31,246 51
Total from Dec. 5, 1888, to July 31, 1901, —		
Expense	$35,995 35	
Aid	38,709 73	
		$74,705 08

I hereby certify that I have this day examined the assets of the Knowles Fund and of the Ministerial Relief Fund, and have found them as represented on the books of Rev. Samuel B. Forbes, treasurer, and I believe the books of the treasurer correctly represent the condition of these funds.

DAVID N. CAMP, *Auditor.*

HARTFORD, Sept. 6, 1901.

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the trustees of the National Council of the Congregational Churches of the United States, and have compared the orders drawn with the payments and vouchers for the same and have found them to agree, and I believe the accompanying report to be correct.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., Sept. 6, 1901.

RESOLUTIONS ON MINISTERIAL RELIEF.[1]

WHEREAS, the National Council in 1886, upon the gift of $10,000, created a Standing Committee for the purpose of Ministerial Relief; and

WHEREAS, the objects of said committee were specified to be, 1st, the keeping of the cause before the churches; 2d, the searching out of needy, aged, and dependent ministers; 3d, the raising and distributing of funds; and

WHEREAS, said Ministerial Relief Committee, having paid its own expenses without cost to the churches, has raised $120,000, now invested ($55,000 of which has come by legacies), since the last Council; and

WHEREAS, during the last three years it has granted such relief as it could to 51 ministers, 36 widows, and 2 orphans, — 89 persons in all, only a fraction of those needing relief; therefore be it

Resolved, that no backward step be taken in our Ministerial Relief work, but that a forward movement be urged, for which purpose the Trustees of the fund shall be increased to fifteen, with full power to act.

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[1] Page 22.

REPORT OF TREASURER SAMUEL B. FORBES.[1]

From April 30, 1898, *to July* 31, 1901.

Receipts.

Cash on hand April 30, 1898		$2,561 86
Borrowed for current expenses		1,000 00
Received from the State bodies, regular dues		39,230 97
on the 1/2 cent call		2,784 06
of S. A. Choate, advertising agent		1,555 33
from Theo. Seminaries & Ben. Societies		695 00
from Security Fund		2,522 91
from Estate of Rev. H. A. Hazen		704 78
for International Minutes sold		479 25
for Year-Books sold		178 10
interest on current deposits		333 81
rebate on express charges		13 10
for correction of bill		15 68
		$52,074 85

Disbursements.

Paid Alfred Mudge & Son, for printing		$17,848 22
the late Rev. H. A. Hazen, salary	$3,375 00	
for clerical assistance	447 60	
assistant secretary	34 50	
vital statistics	258 67	
stationery	42 75	
postage	22 00	
cablegram	3 00	
		$4,183 52
Samuel B. Forbes, salary	812 50	
expenses to Portland, Oregon	190 00	
revenue and postage stamps	16 54	
printing	9 25	
express charges	32	
items of travel	8 68	
		$1,037 29

[1] Page 16.

Paid Rev. William H. Moore, salary	$200 00	
expenses to Portland, Oregon.	177 41	
other expenses	25 40	
postage	76	
		$403 57
Rev. Asher Anderson, salary	875 00	
clerical assistance	69 49	
postage	14 91	
printing	5 00	
stationery	2 43	
		$966 83
Expressage on N. C. Publications		4,225 43
Expenses of committees		188 02
Rent in Congregational House, Boston		382 82
Printing International Minutes		1,849 68
Expressage and other International items		1,069 53
Paid Preacher at Portland Council		175 00
Rev. Mr. Ross, for press work		100 00
loans and interest		2,261 62
assistant secretary, at Portland		239 15
expenses of auditor		9 50
expenses of Dr. Jackson		5 00
Mrs. Martha B. Hazen, for clerical services		379 65
Miss Charlotte Hazen, " " "		76 50
two one thousand dollar 4% bonds, for Security Fund		2,122 50
Deposited in savings bank for same fund		240 00
return to Missouri Association for overpayment		1 41
paid for packing box and assistance		3 20
Balance of cash on hand		14,306 41
		$52,074 85

SECURITY FUND.

Two C. R. I. & Pacific 4% First Mortgage Bonds, at cost	$2,122 50
Cash in society of savings in Hartford, Conn.	1,076 37
	$3,198 87

AUDITOR'S CERTIFICATE.[1]

I hereby certify that I have examined the books and accounts of Rev. Samuel B. Forbes, treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance, July 31, 1901, of fourteen thousand three hundred and six dollars and forty-one cents ($14,306.41), which is deposited with the Connecticut Trust and Deposit Company, Hartford Conn., and a balance on the same date of the Security Fund, of three thousand one hundred and ninety-

[1] Page 16.

eight dollars and eighty-seven cents ($3,198.87), of which two thousand one hundred and twenty-two dollars and fifty cents is invested in bonds of the Chicago, Rock Island & Pacific Railroad, and one thousand and seventy-six dollars and thirty-seven cents is deposited with the Society for Savings, Hartford, Conn.

DAVID N. CAMP, *Auditor.*

HARTFORD, CONN., September 6, 1901.

REPORT OF COMMITTEE ON CHARTER REVISION.[1]

To the National Council of the Congregational Churches of the United States:

The committee appointed at the meeting of the National Council in 1898 to take into consideration the advisability of a better and more practical corporate organization in connection with the Council, and given authority to seek in the name of the Council such legislation as it may deem wise in order to secure such improvement in the corporate organization, and required to report at the next session of the Council, has attended to the subject which was referred to it, and begs leave to report.

By resolution of the General Assembly of the State of Connecticut at its session in 1885, the persons who then constituted the Provisional Committee of this Council were incorporated under the name of the Trustees of the National Council of the Congregational Churches of the United States, for the purposes and with the powers specified as follows: —

"SECT. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country, in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

"SECT. 3. Said corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation, not exceeding sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes not inconsistent with law.

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[1] Page 17.

"SECT. 4. Said National Council may make rules, orders, and regulations for the government of said Board of Trustees, and said Board shall at all times be subject to the direction and control of said Council.

"SECT. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of trustees by said National Council at its next regular meeting, which trustees, when so appointed, shall be the successors of said corporators with all the powers conferred upon this corporation, and said Council may fix the number of said trustees and their terms of office, and may provide for filling vacancies in their number."

The object of an act of incorporation was to enable a corporate body to receive and hold property which might be given to develop the religious work instituted by the Council, and to administer the same in accordance with the expressed wishes of the donors; but the general management of the corporation was to be subject to the control of the Council, which was to appoint, from time to time, the successors of the original members. In 1893 the corporation was empowered to hold property to an amount not exceeding $300,000.

The Council has regularly appointed the persons who were, from time to time, the members of the Provisional Committee to be the trustees; but there is no necessity of limiting itself in the selection of the persons who are to constitute the members of the corporation, or of limiting itself to their original number. The power of appointment is entrusted to the Council.

This committee was appointed to consider the advisability of a better and more practical corporate organization, and was given authority to seek legislation in order to secure the recommended improvement. We are not advised of any imperfection in the present system of organization. It seems to us that the control is where it ought to be, — in the representatives of the Congregational churches, — and your committee would be unwilling to recommend that membership in the corporation should be self-perpetuating. If any practical improvement in the efficient management is desired, it is not to be sought by an alteration of the charter, but by the direction of the Council. For example, the corporation is now the owner of property amounting to about $100,000. Nearly all the trustees are clergymen. If it should be deemed advisable to add to the Board of Trustees, so that a large proportion of laymen should be among the members, the Council has full power to do so, and it would not, in our opinion, be wise to so alter the charter as

to make such provisions permanently compulsory. Alterations of charters are not desirable, if modifications in management only are sought, and if the stockholders have power to modify the rules or enlarge the Board of Managers.

We therefore saw no necessity for seeking from the Legislature of Connecticut any legislation or alteration of the charter in regard to the system of corporate organization. If practice under the system can be, from time to time, improved, the remedy, when the occasion arises, is always under the control of the Council.

All of which is respectfully submitted.

N. SHIPMAN,
EDWARD W. MARSH,
LORRIN A. COOKE,
THOMAS WESTON,
Committee.

THE ROBINSON MEMORIAL CHURCH.[1]

MEMORIAL PRESENTED BY REV. J. MORGAN GIBBON.

At the Triennial Council of the Congregational Churches held at Portland, Ore., in 1898, a committee was appointed to secure £1,000 for the payment of one third of the debt of the above church. The Boston *Congregationalist*, dated July 28, 1898, made the following note upon the matter: —

"Among the minor, yet not unimportant, actions of the Council, was that looking towards the raising of the sum of $5,000 as a further contribution to the John Robinson Memorial Church at Gainsborough. A strong committee has the matter in hand and doubtless will finish it up quickly. It is proper that a portion of the cost of this church — which is international in its historic associations—should be provided by Americans."— *The Congregationalist.*

Of the above sum, about £200 have been contributed.

The total expenditure up to date has been £7,951.

About £1,400 are needed to clear the building of debt. But about £400 have been promised, and are available when the £1,000 are forthcoming. It is earnestly hoped that our American friends may assist us in raising this amount in view of the tercentenary next year.

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[1] Page 23.

It is proposed by the Gainsborough Church to celebrate the tercentenary by

The extinction of the debt.

The decoration of the church.

The erection of an organ suitable to the requirements of the building.

But in order to do this, considerable outside help must be forthcoming.

THE ADDRESS.*

The testimonial is a work of art, and has been executed by Messrs. Falkner of Manchester. It is framed in oak, about a century old, taken from the old Caskgate Street Church. Included is an engraving of the Robinson Memorial Church, and also an engraving of the Old Hall, Gainsborough, in which history points to the fact that in 1602 the Separatist Church was originated. The testimonial is as follows: —

THE JOHN ROBINSON MEMORIAL CHURCH, *Gainsborough, England. To the National Council of the Congregational Churches in the United States of America*, GREETING:

Dear Brethren: On the occasion of your meeting, we hereby send to the churches you represent our affectionate greetings from the home of the Pilgrim Fathers. We desire to place on record our sincere gratitude for your generous co-operation in the erection of a Memorial Church to the pastor of the Pilgrim Fathers, and for your efforts to raise the sum of 5,000 dollars towards our Building Fund.

We invite your fraternal attention to the fact that the Separatist Church "from which the Mayflower Pilgrims subsequently went forth to become the founders of American Congregationalism," originated in Gainsborough in 1602. We are preparing to celebrate the tercentenary of this historic incident next year.

In view of the commemoration of one of the great seminal movements of modern times, we cordially invite your Council to participate in the proceedings. The presence of a deputation representative of American Congregationalism will be warmly welcomed by the congregational churches of this land. It will afford both a unique opportunity for emphasising the principles and possibilities of organised Congregationalism, and an illustration of

* This address may be seen in the office of the National Council Secretary, No. 405 Congregational House, Boston.

the beauty of our international union, the value of the principles of our Fathers, and the warm and intimate love which binds us "in a most Sacred Covenant of the Lord."

We rejoice that the tender interest of the two great English-speaking peoples gathers round the venerated name of John Robinson, and we sum up our brotherly greeting in sentences written by him: —

"We do ever commend our best affections unto you, which if we thought you made any doubt of, we would express in more ample and full words, and the Lord in whom you trust and whom you serve guide you with his hand, protect you with his wing, and send you and us his salvation in the end, for his Christ's sake. Amen."

HUGH S. GRIFFITHS, *Pastor.*
W. F. BELTON,
GEO. STARK,
WM. ANWYL, *Secretaries.*

John Penry anticipated, as it seems to me, the development of the Separatist movement and the emigration of god-fearing men in search of "freedom to worship God," in the following extract: —

"And to this purpose (arrange beforehand for their banishment and arrange to be together), bethink you beforehand where to be; yea, to send some who may be meet to prepare you some resting-place*; and be all of you assured that He who is your God in England will be your God in any land under heaven." — *Third letter from prison, dated April* 24, 1593.

REPORT OF THE COMMITTEE ON THE JOHN ROBINSON MEMORIAL CHURCH.[1]

The committee appointed by the National Council of 1898, with instructions to raise, if it were found practicable, the sum of five thousand dollars in aid of the John Robinson Memorial Church in Gainsborough, England, respectfully report as follows: —

One of the committee appointed, Mr. Charles F. Olney, of Ohio, declined to serve. The other members of it have done what they could to fulfil the task assigned them. They have found it an

* Which was precisely what was done by the Pilgrim Fathers.

[1] See Minutes, p. 19; page 34.

extremely difficult one, from the lack of any effective means of reaching the churches. Of twenty-three hundred pastors addressed, more than two thousand found themselves unequal to the effort of responding to your committee's letters, not to speak of lending them any co-operation. Only one of the denominational newspapers could find space for an allusion to it. Thus handicapped, your committee's efforts seemed to be foredoomed to comparative failure. Their success has been very limited in fact, in spite of the efficient help found in some quarters. The expense incurred has been borne by your committee, and every dollar collected has been sacredly devoted to the object for which it was given. From 42 churches, 6 Congregational clubs and 3 individuals, contributions have been received, showing how easily the amount might have been raised had even half of those addressed manifested equal interest in the matter. These contributions have amounted to about $833, with which was purchased £168, 8*s*. 8*d*. in sterling exchange; and this amount has been forwarded and acknowledgments received from the proper authorities. In all, since 1892, the American churches are credited with £430, 9*s*. 6*d*. or less than one seventeenth the cost of the church.

The Rev. Dr. Mackennal wrote in May, 1901, that by the efforts of our English brethren the indebtedness upon the property had been reduced to about $5,000, so that if our effort had succeeded, it may reasonably be assumed that the extinguishment of the debt would have been accomplished before this date. Your committee greatly regret the failure.

In 1902 will occur the Tercentenary of the church in Gainsborough, and plans are already under consideration for its appropriate celebration. Our brethren in England are resolute in the purpose to pay this debt previous to that event, and would be glad of our help. They also desire that this Council of Congregationa Churches in the United States may be suitably represented, if possible, in the commemorative services proposed. Your committee recommend that this invitation be respectfully considered by the Council.

All of which is respectfully submitted.

For the Committee,

CHARLES RAY PALMER,
Chairman.

PORTLAND, Me., Oct. 14, 1901.

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REPORT OF COMMITTEE ON COUNCILS.[1]

As a committee we were asked by the National Council of 1898 to take into consideration the whole question raised by the late Secretary, Dr. Hazen, in his report at the last session of the Council, and to present at this session of 1901 the facts and their causes relating to the custom of our churches in initiating the pastorate, together with such suggestions of remedy as on mature deliberation we may deem necessary and effectual.

Dr. Nathaniel Emmons, named by Dr. Dexter as a father of modern Congregationalism, remarked once in discoursing on polity: "All the present dispute about Councils, mutual and *ex parte* Councils, in respect to their authority, are vain and useless, because they have no divine authority at all; and all the present disputes about the power of ordination and the power of the ordained ministers are equally vain and absurd; for there is no power of ordination but what is lodged in every church of Christ, and no church of Christ can give any power to their officers but what Christ has given to every one of his ministers. The disputes about ecclesiastical power never will be nor can be settled until the churches will return to the platform of ecclesiastical power contained in our text (Matthew xviii. 15–17), from which not only Papists, Episcopalians, Presbyterians, but even Congregationalists, have too far departed."

Dr. Dexter in his works, "Congregationalism as Seen in Its Literature," and "Congregationalism," while strongly favoring Councils as necessary not only for ordination, but installation, mentions examples of deviation from what he regarded as the proper way,—deviations which in time became so frequent as to form a trend in our denominational government. It became evident in the first half of the last century that councils alone, called to settle pastors, could not promote the fellowship and effort desired in the expansion of our polity beyond the limits of New England. The Albany Council of 1852, composed of five hundred and two delegates from twenty-five States, was an enlargement of our fraternity of interest over and above that of the Council of the vicinage. It started a movement to aid feeble churches in the West, and formed the Congregational Union. Our polity, emphasized as one of common sense, adapted itself to the expanding work.

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[1] Page 37.

The Boston Council[1] in 1865 recognized as distinctive of the Congregational polity the principle that the local or Congregational Church derives its power and authority directly from Christ, and is not subject to any ecclesiastical government exterior or superior to itself. It emphasized the duties of mutual respect and charity included in the communion of churches one with another, and held that every church which refuses to give an account of its proceedings, when kindly and orderly desired to do so by neighboring churches, violated the law of Christ; and it is also maintained that ministers were not lords over God's heritage.

In view of the two hundred and fiftieth anniversary of the landing of the Pilgrims, the Church of the Pilgrims in Plymouth, Mass., started a movement in 1870 which finally resulted in the organization of the National Council[2] of the Congregational Churches of the United States, at Oberlin, Ohio, in 1871. Two provisions, incorporated into the fundamental law, were: The right of government resides in local churches responsible directly to the Lord Jesus Christ; and all churches, being in communion one with another, as parts of Christ's Catholic Church, having mutual duties in the obligation of fellowship; and, also, the National Council, in its desire to further the common interests of all the churches, shall not interfere with the inalienable rights of each church to self-government by exercising legislative or judicial authority, or acting as a council of reference.

A committee of the National Council of 1880 reported that the conception of the Cambridge platform — namely, that the ministry is identical with the pastorate — is obsolete, and that Congregational ministers are "all ordained preachers of the Word received into the communion of the Congregational order."

It was stated that there was "an extensive and steady movement towards the disuse of installation, and that the change was not confined to any special locality. or was due to the rapid extension of our polity in new settlements." But another committee of the same Council deemed it unwise to remove the distinction of "P." and "A. P." in the statistics, because "installation was interwoven with the historical life of Congregationalism."

A committee of the National Council of 1883 took issue with this

[1] Page 463, Debates and Proceedings at the Boston Council. There were more than two hundred and seventy-five delegates from twenty-eight States.

[2] Minutes of National Council at first session, pages 30–63.

last statement, and reported a resolution obliterating the statistical distinction between pastors and acting pastors, finding no evidence in the Bible that pastors were ever installed by councils; that the Cambridge platform knows nothing of installation by Council; that the Boston platform regards installation as only incidental to the office; that the legal element in installation, requiring also a dismissing function, makes many churches afraid of an installed pastorate, while councils of recognition are not liable to this objection; and, finally, that a sufficient safeguard to the purity of the ministry is afforded in the holding of ministerial standing in associations or conferences of churches. This report was answered by that of another committee, at the same Council, favorable to installation, which further stated that while the larger number of our churches in the whole country have neglected installation, the larger and more influential churches in all parts of the country do, as a rule, install their pastors, and that the constitution of our Conferences of Churches in the East is not adapted to guard the purity of the ministry. This view did not contribute to the harmony desired, since it was strongly expressed by many that no invidious comparisons should be made between one church and another, and that the majority of the Congregational churches, because of weakness and poverty and various circumstances, might be dominated by a rich and powerful minority, and a state be reached which caused the rise of Episcopacy, and so the integrity and independence of the local church be violated, thus striking a blow at democracy in church polity.

At the next National Council, in 1886, the question was submitted to a committee manifesting the spirit of conciliation, and so reported in favor of acquiring standing in the Congregational ministry by ordination and by reception as an ordained minister into the fellowship of a Congregational church, and of lodging standing in associations or conferences of churches, with constitutions enabling them to assume this responsibility. In the interests of harmony two statements were made: (1) While installation is not regarded as essential to the pastorate, or an indispensable safeguard to the purity of the ministry, its use should be encouraged in defence to long custom as promotive of the purity of the ministry, fellowship of the churches, and the sense of permanency and tender sacredness in the pastoral relations. (2) That in view of the fact that to many churches and ministers no hallowed associations commend installation, while practical objections to it are seen, a hearty indorse-

ment of councils of recognition is given, since these possess the essential advantages of installation.

The resolutions embodying these views were discussed at great length. More strenuous arresting action was urged by many in view of the fact that two thirds of our ministers serving the churches had not been installed. The matter was referred to a committee, whose names ought, perhaps, to be mentioned, — Henry M. Dexter, Alonzo H. Quint, A. Hastings Ross, John K. McLean, Nathan P. Dodge. It was thought by some that a report from such representative and experienced men might be the final word. The finding, which was adopted, is as follows: —

1. The standing in the Congregational ministry is acquired by the fulfilment of these three conditions, namely: (1) Membership in a Congregational church; (2) ordination to the Christian ministry; (3) reception as an ordained minister into the fellowship of the Congregational churches in accordance with the use of the State or territorial organization of churches in which the applicant may reside; and such standing is to be continued in accordance with these usages, it being understood that a *pro re nata* council is the ultimate resort in all cases in question.

2. That all Congregational ministers in good standing in their respective States, who have been installed by council or who have been regularly called to the pastorate by the specific vote of some church, have formally accepted such position, and have been recognized as such by some definite act of the church, should be enrolled as pastors; and we advise that all our denominational statistics, and direct that, as far as possible, our Year-Book conform to this principle.

3. That this National Council commend to the churches, in accordance with our ancient usage, the importance of properly called ecclesiastical councils, ordinarily selected from the vicinage, and especially the great importance of the installation of ministers to the pastorate by councils when it is practicable, as conducive to the purity of the ministry and the prosperity of the churches.

4. That the State organizations and local organizations of churches be recommended to consider such modifications of their constitution as will enable them to become responsible for the ministerial standing of ministers within their bounds, in harmony with the principle that the churches of any locality decide upon their own fellowship.

5. That the Year-Book designate pastors who have been installed or recognized by council called to examine the pastor elect and assist in inducting him into office by the letters "P. C.," and pastors otherwise inducted by the letter "P.," it being understood that these changes shall be first made in the Year-Book for 1888.

This compromise silenced any action on this question until 1895, when the National Council adopted this resolution: "That, in the judgment of this Council, whenever action by a council or any other ecclesiastical body impairs the standing of a minister, it is very desirable that the action, with the general facts in the case, should be communicated by the clerk or scribe of that body to the secretary of this Council, to be by him preserved for the information of the churches."

At the National Council of 1898 the following was added to the resolutions of 1886 on ministerial standing: "That in the transfer of ministerial membership from one association, conference, or other ecclesiastical body, in the judgment of this Council gaining of new membership is ecclesiastically impossible until the applicant shall have been fully released from his previous ecclesiastical membership."

This, with the reiteration of the advice of 1886, that ministerial standing be lodged in the local associations or conferences of churches rather than in bodies purely ministerial, shows that the Council of 1898 was in favor of a method of securing the purity of our ministry outside of councils, and was in accordance with the general judgment of our churches as manifested by a continued and increased reluctance to use installation as the method of induction into the pastorate.

At this same Council Secretary Hazen called special attention to a resolution of 1886, that all ministers in good standing, regularly called to the pastorate by a specific vote of some church, and who have been duly accepted and recognized as such by some definite act of the church, should be enrolled as pastors. The purpose of the Council, as stated, was, "while releasing the pastorate from the necessity of installation by council, still to guard the initiation of it by due formality, such as was adapted to make a healthy impression of the importance of the relation, and that it was not to be entered into lightly or unadvisedly."

The conditions of initiation enjoined by the Council of 1886

according to the Secretary, received little attention, and the word "pastor" ceased to have specific meaning in current usage. A remedy, "partial, at least," was suggested, namely, that the definite act of the church must be subsequent to the call and its acceptance, and not simply be found in the call, and that the definite act of the church be had at the meeting called for the purpose, to which, at least, one of the sister churches shall be invited.

The Secretary disclosed his views still farther in a paper on "The Future of Ecclesiastical Councils," but there was no attempt to solve the pressing question, "What is to be done in view of the decided opposition to installation by council on the part of a large majority of our churches?"

While the confession was made that the churches in general were not favorable to the employment of installing councils, Dr. Hazen foresaw "for our conciliary system a broad and healthy development, and a wider and more benign influence in the Congregationalism of the future."

Reports received from all parts of the country since the above words were read at Portland, Oregon, do not point to the fulfilment of the Secretary's vision. The facts militate more and more against the conciliary system. The evidence seems to warrant the statement that there is a silent but effectual revolt against the use of installing councils, and there is no promise of their general reinstatement in the practice of our churches.

Some causes, seriously named as such, for the non-employ of councils as means of initiation to the pastorate, are, for substance, as follows, together with statements suggestive of remedy: —

1. On the part of many churches, a fear of incurring oppressive financial obligations through expenses incident to councils, and the binding contracts between pastor and people.

2. The fear of coming under the sway of those who would give urgent advice close to dictation.

3. The difficulty in many places of obtaining a sufficient number to compose a council. A remedy, it is true, was proposed by Professor Beckwith: "We respectfully request that you would pass a vote agreeing that such churches as may be present in council under this invitation — a quorum being present, if not in person, by the force of such votes duly received — may be authorized to proceed with the work for which the council is called, and that you transmit this vote at once to our church." It may be said that this species

of absenteeism is not deemed to be in accord with a democratic ecclesiastical government.

4. A minister once installed may disregard the wishes of his people, and hold on to his place when not wanted, because of the action of a council in settling him. The endeavor to meet this objection by a vote that either party may terminate the relation by a three or six months' notice to the other, makes a council an instrument of supererogation.

5. Councils are often packed, and are generally picked, so that the results, in cases where they might seemingly be used to advantage, are anticipated, and little opportunity is permitted for frank or impartial action.

6. Fellowship does not really depend on councils; that it is no less when councils are not employed; that there are so many more ways now than formerly of promoting fellowship among churches. Fraternal relations with kindred organizations must take place, since the being of any church is bound up necessarily with the well-being of all churches, and these are reached rather by direct Christian expression than by formal ecclesiastical action.[1]

7. The length of service of pastors installed by mutual councils in these later years is not greater than that of pastors initiated by councils of recognition or directly by the vote of the church.

8. Fellowship in our English churches is as marked as with us, though no councils are employed. The English brethren,[2] according to their "Principles of Church Order and Discipline," affirm that "it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, or union of churches, has any right or power to interfere with the faith or discipline of any other church further than to separate from such as in faith or practice depart from the Gospel of Christ."

9. The fundamental principles of the Congregational polity cannot be weakened or injured by the non-employ of installing councils, since these have nothing to do with the stability of the pastorate or the success of the church.

10. The early New England churches did not rely on councils as means for the purity of the ministry, but chiefly on the power of

[1] Letter to Congregationalist, July 1, 1897.

[2] English Year-Book, 1879, page 458.

the State. When the church and State in Massachusetts were separated, councils were substituted for the State, and hence an incident of the pastorate was regarded as a necessity.

11. The safeguard of the ministry is insistence upon ordination, membership in a Congregational church, and the watch and care of association or conference within the bounds of the residence of the ministers.

12. There should be uniformity concerning the constitution of our churches, conferences, and associations in relation to the methods of maintaining ministerial responsibility.

13. Doctrinal soundness on the part of pastors cannot be conserved by councils any more than by churches employing a recognition service, or a form suggested by Christian common sense.

14. Many, especially the middle-aged and younger brethren in the ministry, and members of churches who have come into denominational relations with us, in large numbers, during the last few years, do not feel bound by mere usage, and do not view with favor any species of authority, however small, which may interfere with their personal liberty or the authority of each Congregational church.

The views and feelings of these brethren are voiced in large measure by the pastor[1] of an historic church, who has taken an independent stand in reference to polity as to doctrine. "No intelligent person," he says, "cares for a Papal encyclical as such, or an Episcopal letter, or a Presbyterian decree, or a Congregational council. When the utterances from these sources are great with wisdom, they are, indeed, widely recognized as authoritative, but their official and ecclesiastical character is no longer a help. It is a hindrance. . . . Continuity in dogmatic belief, in ritual and institutional form, can give the church authority over no reasonable person. Continuity of life is the note of the church catholic and universal; the life that becomes, as the centuries pass, a larger wisdom, a purer heart, a nobler will, a vaster witness of the Holy Ghost. And if any Newmanite, Roman, Anglican, or Congregationalist shall contend that a given ecclesiastical order is the assurance of the availing type of life, the answer shall be that the syllogism that supports his contention is constructed out of two propositions, — ignorance of history and human credulity."

Since councils have not resulted in the maintenance of doctrines

[1] "The New Epoch of Faith," page 176, chapter 177.

of historical significance to our denomination, it would seem unwise and unnecessary to insist upon their employ in supporting the lesser matters pertaining to polity. We are inclined to place emphasis amid the conflicting opinions of to-day upon the words of Dr. Emmons, with which this report begins: "All the present disputes about councils . . . are vain and useless, because they have no Divine authority at all. . . . The disputes about ecclesiastical power never will be nor can be settled until the churches will return to the platform of ecclesiastical power contained in our text (Matthew xviii. 15–17), from which not only Papists, Episcopalians, Presbyterians, but even Congregationalists, have too far departed."

Any solution of this vexed question of initiation into the pastorate and cognate subjects must be found, if found at all, in strict adherence to the simplicity which is in Christ, and the plain advice of the founder of our blessed religion.

We therefore suggest: —

1. That the method of induction into the pastorate be left where it belongs — to the choice of each Congregational church, as the highest ecclesiastical tribunal recognized by the Lord Jesus Christ.

2. That in the interests of Christian fellowship, influence, and dignity, all ministers inducted by the churches into the pastorate, by whatever method chosen, be recognized simply as pastors, and that no designation be made in the Year-Book, except for licentiates, supplies, and ministers of other denominations.

3. That for the sake of order, and the maintenance of professional character, ministerial standing shall be found in the conferences or associations of churches and ministers, whose constitution shall conform to their responsibility in vouching for the ministers whose residences are within their bounds.

4. That the fellowship of the churches, as fundamental in our polity as the independence of the local church, can be and should be promoted by exchanges, visits, conferences, associations, conventions, missionary assemblies, by national councils, by mutual councils, councils of recognition, and other ways, as Christian love and wisdom may suggest.

GEORGE R. W. SCOTT, *Chairman.*
D. F. FOX.
GEORGE B. HATCH.
WILLIAM G. POOR.

COMMITTEE OF THE NATIONAL COUNCIL ON MINISTERIAL RELIEF.[1]

REV. EDWARD HAWES, D.D., FIELD SECRETARY, HARTFORD, CONN.

To the National Council of the Congregational Churches of the United States.

Fathers and Brethren: For the first time since the formation of your Committee on Ministerial Relief, its report will be made with a new voice. For seven years Dr. N. H. Whittlesey was its representative. With what unsurpassed devotion to the work in hand, with what ardor and with what success he labored, our churches know. Sympathetic, cheerful, tactful, enriched with power of effective utterance, he was your messenger to the churches throughout the country. In a very real sense he gave his life for those whom in their time of need he carried on his heart. Few, if any, know in how many homes of poverty and sorrow he will be held in lasting and affectionate remembrance. Broken in health, because he tried to do too much, and did it, for months he waited and hoped for renewal of strength, but early in this year God took him to serve elsewhere. The following is the report of his work since April 30, 1898.

"Dr. Whittlesey travelled in the interests of the Ministerial Relief Fund during the following 18 months about 27,000 miles, addressing and taking collections in 135 churches and 31 associations, besides visiting many of our honored beneficiaries, speaking in ministers' meetings, prayer-meetings, and Theological Seminaries. During this period he went West four times, including the trip to the Pacific coast when he read his last report before the Council. While in California he preached in nearly every important church in that State. The value of these semiannual journeys through the various Western States, meeting the pastors at associations, securing their interest and preaching in their pulpits, is fully attested by the steady stream of contributions which flow into the Ministerial Relief Fund treasury from these sources. Previous to his illness he addressed in six weeks, in Minnesota and Iowa principally, 26 churches and associations. In

[1] Page 22.

October, 1899, he had a second attack of aphasia which was followed by sixteen months of nervous prostration. In December of the same year, he sent out a brief and earnest appeal which was followed by an unusual number of invitations to preach, and by contributions from 82 new churches in 1900. While on his way home from North Carolina, greatly improved, as was supposed, in health, he was suddenly stricken with acute Bright's disease in Washington, D. C., where he died Feb. 20, 1901."

During Dr. Whittlesey's illness and since his death, his office work, corresponding with beneficiaries, and distribution of literature has been carried on by members of his family. Since October, 1900, Rev. Edward Hawes has occupied the place of Field Secretary, and Mrs. N. H. Whittlesey that of Corresponding Secretary for the Ministerial Relief Committee. Since the present Field Secretary took up the work, in addition to statements sent to the papers, he has prepared a circular letter, of which 2500 copies were sent to pastors, and an 8-page leaflet, of which 3000 copies have been distributed. He has spoken in 45 churches, and has addressed one association in Massachusetts. Contributions in places where he has spoken amount to about $3,000. The sum contributed for ministerial relief from April 30, 1898, to July 31, 1901, is $27,030.87. The number of beneficiaries helped in 1898–1899 was 59; in 1899–1900, 61; in 1900–1901, 58. Of these 25 were ministers, 31 were widows, and two were orphans. The total number of persons or families to whom grants were made from April 30, 1898, to July 31, 1901, was 89 — 51 ministers, 36 widows, 2 orphans. The oldest among those aided was 96, and the youngest was 27 years of age. The largest grant made during the past three years was $202.29, and the smallest was $5. Altogether the amount was $17,418.87. The amount of literature printed and distributed from 1898 to 1901 is as follows: Seventy-five hundred National Council Reports for 1898, 15,000 collection envelopes, 29,000 leaflets, 30,000 hymn cards, and 8800 circulars. To the list of contributing churches 295 have been added. The total salaries and expenses have been $13,593.10.

The amount of the National Fund, as it stands to-day, is $125,135.07. A bequest of $5,000 has recently been made. With this added, the increase of the fund since the last meeting of the Council has been in round numbers $20,000. With regard to the use of its income your committee desire to say that the duty has

been constantly recognized of exercising great care in the distribution made to applicants for aid. Letters from pastors and others to whom the condition of those in need has been known furnish abundant proof that this has not been lacking. Evidence has been repeatedly given also of reluctance on the part of those who were poor and suffering to ask for help. In a letter from one who knows the facts, he says: "A sad case at hand. Can you help her? She is alone, friendless, poor, and with greatly impaired health. A serious heart trouble, together with her worry and absolutely penniless condition, make her indeed an object of tender pity." One in such condition of sore need writes herself: 'God knows I hate to ask for more help now, but I don't know where to turn." A minister trying to live on $8 per month writes: "I am still helpless, and if I could get a little more it would be a godsend to me. It is very humilating for me to be thus dependent, but I try to be as reconciled as possible." One afflicted woman speaks for many in saying: "The dear Lord has permitted that mine should be the ministry of suffering. Be assured that it would be more desirable to minister to others than to receive help." The heart must be hard that is not touched by the words of an old minister, one of the more recent applicants for aid, who was a missionary among the Indians for forty years, and who is now more than eighty-five years of age, one of whose daughters is an epileptic and requires constant care, while her sister is in danger of breaking down under the weight of the burdens upon her. Among his own words are these: "I want to say that *if it is not inconvenient* I would be much obliged if the committee could grant me $50, first instalment. I am behind some, despite our utmost economy. I only say *if it is not inconvenient.*" Another writes: "Your letter found me sick with a severe attack of La Grippe. My wife is an invalid and has been the most of the time in bed for six years past. I am totally blind in one eye and the other is going fast. I have tried to make a living by keeping bees and chickens, but the honey crop is an utter failure this year. As you say, the calls are very many and urgent, and no doubt there are some more needy than myself. I rather withdraw my request and trust to the Lord." Another writes: "In my large necessities I began to fear that the Society had forgotten me, but am glad they have not. They would deem it out of place to apologize because I continue to live; but living, my mouth craveth bread." Concerning another worn-out minister one writes: "It is two years and a half since he was stricken

with paralysis, and has not been able to do anything, or earn one dollar, during that time. He has used up all his means, and lost some. He will never be able again to do any kind of labor." In answer to inquiries he wrote himself: "I am in great need, am practically deaf in both ears, can't speak above a whisper, am helpless and miserable. God pity me! What the future has for me God only knows."

A letter written in a sanitarium comes from a minister, who says: "I have taken collections for the cause for years, and had a heart for the brethren who had fallen in the work, but I never thought I should need help. My family consists of a wife, who is very frail, a son, and an aged father-in-law. My salary stopped in March, but expenses have doubled, and my life depends on staying here for a time. I am anxious for my family, and anxiety is my worst hindrance in getting well, for I do not know how we shall get through the coming year." A widow writes concerning a promise made by Dr. Whittlesey, that she should receive $150 during the year, and adds: "He sent a draft of $75. I have since received a letter from him in which he says it is not certain that the society can furnish me with any more during the year. I do not know how we can live without it. You cannot know what this is to me. It is bread when we are hungry, and fire when we are cold. I have a young granddaughter living with me whose mother died last March. I have a son who is in the South for his health, and can do nothing for us." This widow's husband was a pioneer worker in the West. He took a prominent part in raising money and selecting the site for the buildings of Fargo College. For ten years he was one of its trustees. The record is that in one town he paid off a large debt on the church. In another he raised money and built a parsonage and church, dedicated free of debt. In still another he did the same thing. Then he lived the life of an invalid till God made him whole and gave him immortal strength. Surely such as he, whose sacrifice and service in preaching the gospel and in planting Christian institutions have, under God, determined the destiny of the nation, and those who have shared their toils and privations, deserve somewhat at the hands of those whose servants, for Christ's sake, they have been. The appeal on behalf of those whose way can be made smoother and whose burdens can be lightened is not based upon the fact of individual privation and suffering. It is made to the sense of justice that ought to characterize the thinking

and the conduct of those who profess to believe the truth that they who preach the gospel shall live of the gospel. "Even so," says the apostle, "did the Lord ordain." And they may preach most effectively by their patience and their trust when their voice is no longer heard in the pulpit.

Your committee thankfully recognize the value of the work done in behalf of our needy ministers and members of their households by different organizations in nineteen States, and earnestly desire that the measure of it may be increased until in any of these households there shall be no painful anxiety with regard to the supply of physical necessities. At the same time we raise the question, What about those in all the other States who do well if, with strictest economy, they keep out of debt, and whose salaries cannot enable them to lay up anything for the future? Certainly, if there be reasons why there should be a source of ministerial relief for those who are in one part of the country, there are reasons why there should be such a source for those who are in any part of it. By all means let those who are in want, within the limits of any State, be suitably cared for by the churches within the same limits, if this be possible. But the practical denial of the duty of the stronger, in view of the needs of the weaker, would be the negation of essential Christianity. Whatever the kind of activity may be, it can never be enough to be mindful simply of home interests. The work of the Congregational churches, in caring for their aged and disabled ministers, is one whose sweep, in the very nature of the case, is national.

Bear with us, brethren, if we seek to stir up your pure minds, by way of remembrance. Nothing can be more familiar than these truths.

(*a*) The Church of Christ, by reason of its teaching and the deeds which embody in some measure the spirit of its living Head, is, under God, the source of influences whose perfect working will transform the world and make all things new. Upon the exertion of these influences depend the safety and the glory of the nation.

(*b*) Furthermore, involved in the existence of the church, are the presence and the service of those who are set apart for the special work of administering its sacraments and expounding and enforcing the truth of which it is the ground and pillar. This, of course, is a mere axiom.

(*c*) Still further: our ministers, for the most part, are not members of wealthy families. They find great reason to be thankful if, after eight or ten years of preparation, they can enter upon their ministerial life without the burden of debt. Because they "have deliberately put to one side their earning capacity as money-making machines," and have a single aim, they do not shrink from the acceptance of a meagre salary. Take the country through, there is no class of workmen of whom so much is expected, and from whom so much is received, that is so poorly paid. The significance and value of their work cannot be fully declared. Each in his place is helping to build the invisible temple of God on earth. These words, spoken years ago, are not less true now: "Although the name of a pastor is seldom mentioned by an historian, yet the real unwritten history of the race is not, in the main, made up of wars and of diplomatic manœuvres, but of those domestic griefs which the pastor assuages, and of those private joys which he hallows. He supplies a want too profound to be reached by mere civil enactments, too delicate to be touched by armed magistrates, too radical to be left without the care of philanthropists especially devoted to it. The clergy are the ministers of that peace which no political economy can give or take away."

(*d*) Another obvious truth is that they are not exempt from the ills that flesh is heir to. They also can be overworked. In due time they wear out. In many cases they reach the end of active service, and have little or nothing for the supply of their daily wants. They have devoted their lives to the promotion of the well-being of men, and, too often, when they can no longer work, they find themselves among the poor whom the apostle accused some of dishonoring. To your committee there seems to be great need of insisting that their case is of a distinctive nature. They are needy, but they are not beggars. They are poor, but they are not objects of charity. They are not on a level with a multitude who feel the pressure of poverty. Organized bodies of believers are indebted to them, because the acceptance of their service has created a relation involving obligation that cannot be justly ignored. In view of the condition of such, plainly something ought to be done. The State and great corporations take care of those who have served them faithfully. The Christian church should not do less. Its duty in this respect is unmistakable and pressing.

It may properly be said that the same reasons that called for the

formation of the committee call for its continued existence. When it was first appointed there were substantial funds in several New England States, the income of which was available for ministerial relief in those States. Upwards of ten thousand dollars was distributed annually, of which one half was expended in Massachusetts. Eighteen hundred dollars was the entire sum distributed among all the States outside of New England. The work of the National Committee has been to call the attention of the whole denomination to the need, then to secure a local committee in each State, and then to lead the strong to help the weak, by securing a sum to be used wherever an unsupplied need exists. In every State there are those whom the local organizations under their rules cannot aid. We have, for example, six pensioners to-day in Massachusetts. We have had them in every State, and have found only hearty co-operation from the local committees, to whom all cases are first referred for investigation and indorsement. Only when they, for one reason or another, cannot care for those worthy of aid, are they turned back upon us. In the nature of the case there will always be extensive regions of the country within which our churches will not be able to provide for their aged and dependent ministers. The need to-day is not at all adequately met. New cases are constantly appealing to us, and our grants are at best pitifully small. Our work will not be done until we have a permanent fund, the income of which will represent the proper provision made by the churches for their dependent pensioners. The committee has not cost the denomination one cent for its services. The secretary it has employed has been the only expense, and at no small sacrifice he gave, first himself, and then his life, to the cause. What was paid him may be regarded as the necessary initial investment, in order that the cause now so dear to us all might be searched out and then made known.

We count it a part of the glory of Congregationalism that our churches are independent; but the spirit of independency is not the same as the spirit of self-seeking. To sister churches scattered over the country — some large and some small, some with abundant means and some that are struggling, some in cities and some on mountain sides — it may be said: "Ye are one." They form a unit in such sense that the truth should be recognized that none of them can suffer or prosper and leave all the rest absolutely unaffected. There is an invisible bond that holds them together, — a bond

whose reality should appear in the most practical expressions of sympathy, by a common rejoicing and by the giving of help in every time of need. Such help can be rendered in different ways. It is given effectively by the action for which we plead, by the making of such provision for the time of need in the case of those who serve our smaller churches, that such ministers may not lose heart by reason of anxiety with regard to their own future, but may be able to give themselves to their special work with undivided effort and undiminished courage. It would not be enough for one of the messengers of Christ, who has no resources of his own, to be assured that *some one* will see to it that he has his bread at least. We heartily indorse the saying that "the charity of individuals is an uncertain, inadequate, and unwelcome substitute for the provision which a great denomination ought to make as a merited return for services rendered." The worn-out minister or members of his household who receive aid should have the privilege of feeling that they have earned it, and as richly deserve it as pensioners of any kind whatsoever. Your committee, with a feeling akin to pain, have received expressions of gratitude for grants that have been made, as if the bestowment of aid had been an act of generosity and not of simple justice. Thus one writes: "The draft of $50 arrived safely, and have cashed it. Oh, how grateful I am! What a relief! Thank God for it! Thank you, his messengers." From another widow these words come: "Your letter was a very great surprise to me. I had taken it for granted that no grant would be made to me, and I had lain awake many hours turning over in my mind the financial problem before me, — whether I could meet this and that payment, which must come at certain dates. I cannot begin to tell you what a sense of relief and comfort came over me at the receipt of your letter. I said, 'It is direct from the Lord.' The whole year will be brightened to us all. I cannot thank you enough, but I give God the praise." Still another, to whom a small check was sent, writes: "How can I thank you as I ought? I will pray God to make me more worthy of the dear father for whose sake this is done. I cannot but think he is permitted to know in heaven, and is happy over it."

It is certain that clergymen of the present day as compared with those of the olden time are in some respects at a disadvantage. Then the pastoral relation was expected to be a permanent one; now long pastorates are exceptional. Hardly more than twenty

years ago the average pastoral term in our churches was five years; still more recently in three States it was four years, and in one of these it was three years. This means, among other things, that the churches were weak and the ministers were poor. It may be taken as an axiom that men in any profession who are obliged to move frequently are not laying up money. The truth, it seems to us, should be urged, that God does not require all sacrifice at the hand of the ordained minister. The Master does not say more plainly to any, "Go preach," than he says to others, "Be mindful of the need of those who speak in my name, for in so doing ye honor me." We believe, brethren, that there is a call to magnify anew the work of the Christian minister. Our land cannot do without him; and the fact that there should be a deepened sense of responsibility with regard to the supply of his wants when he is enfeebled and disabled is made plain by the fact that, leaving out many of the smaller ones, more than four thousand of our churches during the last year found no place in the list of their benevolences for the cause of ministerial relief. The reason for such failure, it would seem, can be found only in some neglect on the part of pastors. Too often they are prevented from emphasizing duty in this respect by a sensitiveness that should not be allowed to make the lips dumb. Our congregations, helped by wise utterances, are ready to take a broad view of the matter; and yet the confession of one minister might be that of many, "We do not try to enlist the interest of our people." Surely this ought not so to be. Attention should be called to the necessities of worn-out ministers by those who in the nature of the case are best informed with regard to them. Of course, pastors themselves know most about the condition of those whose salaries have been pitifully small, and who, having reached the end of active service, cannot face the future without some sinking of heart. Those who are in need are their brothers, and plainly an appeal on their behalf could come from none with greater fitness and force than from those to whom they are bound by ties of such sacredness and strength. We are sure that our brethren in the pews will be prompt to respond to presentations of a cause that must instantly commend itself to their sympathy and their judgment. Let the thoughts of the people be turned towards the value in their own case of what they have received and been enriched by because of the existence of the Christian church, of the changes there would have been without it in their hopes, their character, their outlook

for eternity, and it is certain that an appreciation of these things would be inseparable from some disposition to provide for the wants of those whose service under God has made the receiving of such blessings possible; and it cannot be a vain thing to direct thought to the relation between the work of the teachers of righteousness and the welfare of our beloved country. Faith in God leaves no room for despair, but it would be sinful to ignore the perils to which we are subject by reason of the drink habit, and the easy breaking of marriage vows, and a growing spirit of commercialism, and a too widely prevalent spirit of lawlessness. For the disease, of which unrestrained bodily appetites, and family infidelities, and lynchings, and threats and deeds of anarchists are the symptoms, there is only one remedy, and that is the gospel of Christ preached in all our churches — so preached that the number of them as sources of blessing shall be increased. If it be true that the presence of the poor has much to do with the education of the world, that it would be poorer but for its poverty, then certainly it is true that the church would be poorer but for its poor ministers. The call for just action on their behalf is a means of grace. More than one half of them serve churches that have to be aided, and a large proportion of this half, if disabled to-day, would be in a condition of want. We confidently hope that by the action of this National Council the value of their services and the measure of their deserts, while they are only waiting for the call to come up higher, may be set in still clearer light.

We recommend for your consideration and adoption the following resolutions: —

Resolved, That no duty resting upon our churches can justly take precedence of that of caring for those who have faithfully served in their ministry, when by reason of age or bodily infirmities they have become disabled and are in want.

Resolved, That all our pastors should urge upon their congregations the privilege of ministering to the necessities of those whose work, though done in obscurity, has been done with a single aim, and with marks of divine approval.

Resolved in particular, That the treasuries of State organizations designed for the bestowment of ministerial aid should be kept well supplied, and *also,* that all our churches, responding to the call for the larger work of the denomination, should have some share in supplying the wants of those for whom no local provision is made.

Resolved, That when our pastors give advice, as they are some-

times called upon to do, with regard to the making of bequests, they should not be unmindful of the claims, in many cases unspoken, for help, of those who have reached the end of active service before they have reached the end of life; and that a plea on their behalf is not made for their sake only, but for the sake of the work to which their lives have been devoted.

Resolved, That this National Council, recognizing the value of widespread information, bespeak for the representative of its Committee on Ministerial Relief invitations to present the facts and a sympathetic hearing.

Respectfully submitted,

Rev. H. A. Stimson.
Rev. Elijah Horr.
Guilford Dudley.
H. Clark Ford.
J. F. Anderson, Jr.
Edwin H. Baker.
Edwin Whiting.
Rev. C. H. Richards.
Rev. H. S. Bliss.
Paul Blatchford.

REPORT OF COMMITTEE ON CHARTER AND MINISTERIAL RELIEF.[1]

The committee to which were referred matters relative to Ministers' Relief, viz.: —

First. The report of Judge Shipman and others relative to amendments to the charter of the trustees of the National Council;

Second. The report of the Committee on Ministerial Relief; and

Third. The report of the trustees of this Council, submit the following report: —

The call for this work of ministerial relief throughout the country is increasingly imperative. No backward step should be taken. We would, rather, urge a forward movement, looking to greater efficiency and wider usefulness.

The charter held by the trustees of the National Council is broad and comprehensive. It leaves the control of its affairs and of its corporate membership where it should be — in the National Council. The funds held for disabled ministers and their families already amount to about $130,000. Under its charter, the corporation cannot hold property in excess of $300,000. In view of the possible, we might say probable, large increase of this fund by legacies and donations in the not distant future, we recommend that the Trustees endeavor to secure an amendment to their charter increasing the limit of property which they are allowed to hold to not less than $1,000,000.

The trustees of this Council, as a corporation, have now no reason for existence except to secure, hold, and distribute relief funds.

At the present time the Provisional Committee, created for a temporary and different purpose, are the trustees, *ex officio*, while the actual work of raising and distributing funds has been entrusted to a committee of ten, who work under instructions and with authority from this Council, but in conflict with the By-Laws of the trustees who are responsible for these funds.

If this Council shall select the best agents for this important work and make them trustees, placing all power and responsibility in their hands, then no special committee of ministerial relief will be needed.

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[1] Page 22.

As this corporation is ancillary to the National Council, it seems proper that its Moderator, Secretary, and Treasurer should be trustees *ex officio*, and that additional trustees should be chosen by the Council to act with them in this work.

Your committee, therefore, recommend, —

First. That fifteen (15) trustees be chosen at each triennial session of the National Council, of whom its Moderator, Secretary, and Treasurer shall be three, who shall together be the corporators under the charter for three years, and until their successors are chosen.

Second. That these trustees be instructed to devise and vigorously prosecute the best methods for increasing the permanent funds, the income of which shall be used for ministerial aid, by securing legacies and special donations, while not neglecting the present needs of disabled ministers, and the widows and children of deceased ministers.

Third. That such donations and legacies should be specially sought from individuals, and from churches that are self-supporting, rather than from the weaker churches, and that the expenses of administration be reduced to the lowest possible terms consistent with the efficient prosecution of the work.

(Moderator, Secretary, and Treasurer of National Council.)

Edwin H. Baker,	Charles H. Richards,
H. Clark Ford,	Henry A. Stimson,
Elijah Horr,	William H. Strong,
T. C. McLeod,	Lucien C. Warner,
George R. Merrill,	Arthur H. Wellman,*
Robert W. Patton,	Edwin Whitin,

Trustees of the National Council of the Congregational Churches of the United States.

The above resolutions were adopted, and the trustees as herein named were duly elected.

Attest: Joel S. Ives, *Registrar.*

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* Resigned Jan. 14, 1902.

REPORT OF THE COMMITTEE OF FIFTEEN ON MISSIONARY WORK.[1]

Our six benevolent societies were organized at different times as necessity seemed to require them. Each of them has its own history and its earnest supporters, and no changes should be hastily suggested with regard to them. The number of members varies from three hundred and fifty in the American Board to several thousand in one or two of the home societies. The relation of these societies to the churches, and to one another, has often been a matter of discussion both among themselves and before the National Council.

Historical.

In 1883, after a discussion of one or two years, the constitution of the Home Missionary Society was radically changed. In December of the same year the Committee of Conference between the Home Missionary Society and the American Missionary Association made an adjustment of the differences about their work in the South, which action was afterward indorsed by the National Council.

At the National Council in 1889 two committees were appointed — one consisting of thirteen, on the Relation of the Benevolent Societies to the Churches, and the other of nine, on the Relation of the Benevolent Societies to one another. The vote appointing this latter committee instructed them to consider whether there could not be some readjustment of work in the home field, so as to bring about more unity and economy of labor.

In the Council of 1892 very important reports were made by these two committees. The committee of nine, of which Rev. Dr. James Brand was chairman, made a very conservative report, in which they urged "systematic and constant conference" of the officers of the societies with regard to their work. They then go on to say: "This would naturally lead to co-ordinate plans and concurrent measures which would promote the employment, whenever practicable, of common agents and superintendents. By such conference, moreover, there would naturally come up clearer rela-

[1] Page 27.

tions and better understanding, and ultimately the *federation* of the societies as distinguished from organic union." The committee of thirteen made a long and very valuable report, in which they gave six possible plans looking to a readjustment of the societies to one another. The great majority of the committee, however, laid the emphasis on what they called "plan four." They say in this recommendation it "gives two annual meetings — one in the spring for the home work of all sorts, and one in the autumn for foreign work; it insures the unification of the home work so much needed; it presents the legal entity of each society," etc. The committee of the Council, however, to whom this report was referred, felt that the change proposed was too radical, and laid the emphasis of their report upon the necessity of having all our organizations really the representatives of the churches, and recommended that a committee of nine be appointed with this special thought in mind.

In the Council of 1895 this last committee made a report which was more positive in its recommendations than any of those which had preceded. Their recommendations were brief, and we submit them herewith: —

"We recommend, —

"*First.* The general plan of the American Board, upon which it entered three years ago, whereby it invites the various State bodies to nominate candidates for corporate membership.

"*Second.* That our various home societies, at the earliest practicable moment, so far adopt the fourth plan, so called, as to arrange for the holding of our annual meetings at the same place, and within the limits of the same week; that these meetings be so arranged that it shall divide the year with the American Board, so that when the American Board meeting is in the East the home meeting shall be in the West.

"*Third.* That a committee be appointed to confer with the secretaries of the various societies with a view to carrying out the provisions of these recommendations."

At this same Council in 1895 a whole day was given to the presentation of the work of the national societies, and an address was made at the request of the secretaries of the six societies by Samuel B. Capen on the "Missionary Obligations of our Churches, and the Reasons for Greater Loyalty in Supporting our Six Congregational Societies." The address closed with a series of resolutions urging greater denominational loyalty, and that each church should

give a contribution every year to each of the societies. The resolutions were unanimously adopted. This Council appointed in turn another committee on the relation of our benevolent societies to the churches, of which Rev. Charles M. Lamson, D. D., of Connecticut, was chairman.

At the Council of 1898, Rev. Dr. Lamson reported for the committee, in which they presented the arguments for and against a closer union of the societies, and summed it up as follows: "We are of the opinion that the best and deepest interest would be awakened and conserved by holding one meeting each year in the East and one in the West, and that one should be of the society engaged in the various and wide foreign work; the other, of the societies engaged in the various and wide benevolent work in the United States. The consensus of opinion, as reported to us, is two meetings rather than one; two rather than more."

Following this report was a paper on "Modern Methods in Missionary Work," by Samuel B. Capen, who recommended the appointment of a "central committee on missionary work of *fifteen members*, *six* to be appointed by the National Council, one of whom shall be a woman especially interested in home missions, *seven* to be chosen by the executive committee of our six missionary societies in such a manner as they may deem best, *one* to be chosen by the Woman's Board of Missions, and *one* to be selected at the annual Christian Endeavor convention by the Congregationalists at their denominational rally. It shall be the duty of this committee to use all possible efforts to secure the appointment of similar committees in the States and conferences throughout our country to devise plans for promptly paying the debt of every society, and for such increased gifts as shall make it possible to enlarge our work at home and abroad. It shall also suggest such other measures looking to a closer union in the prosecution of our common work as may seem expedient, reporting the result of its conclusions to the next National Council." This recommendation was referred to a committee of which Rev. Dr. Elijah Horr was chairman. The committee recommended, and the Council unanimously approved, the appointment of such a committee.

We have now given somewhat in detail the history of this movement which has to do with our benevolent societies. Three things are very evident from this discussion, covering a period of more than fifteen years. First, that there is dissatisfaction with the present

arrangement. Second, that great caution must be used in making radical changes. Third, that the judgment of the various National Councils seems to have been for a closer federation of the work of the home societies. Since the action taken some ten years ago, giving to the churches representation in the American Board, there has seemed to be little desire expressed for any further change in this Society.

From the vote appointing this committee, it will be apparent that the present committee of fifteen has before it two distinct matters. One has to do with devising plans to increase the income of each of our six missionary societies; the other, with suggestions along the line of closer union of these societies. Upon each we were instructed to report our conclusions to this Council.

Some delay was necessary in the completion of the membership of the committee, as the societies did not at once appoint the seven members to which they were entitled. Such action was, however, finally taken, and the committee was completed December 29, 1898. The seven members appointed by the executive committees of the six societies were Rev. John K. McLean, D. D., Oakland, Cal.; Nathan P. Dodge, Esq., Council Bluffs, Iowa; Rev. C. W. Hiatt, D. D., Cleveland, Ohio; Ex.-Gov. S. Vincent Coffin, Middletown, Conn.; Rev. R. J. Kent, D. D., Brooklyn, N. Y.; Rev. D. N. Beach, D. D., Denver, Col.; Rev. F. W. Baldwin, D. D., Orange, N. J. As soon as practical after the committee was complete, we had our first meeting in the parlor of the Broadway Tabernacle Church on April 19, 1899. As a result of this meeting we prepared a report urging that there should be chosen, first, by each State Association, a committee composed of one from each conference; second, by each local conference, a committee of such number that each member should be responsible for not more than five churches; third, by each church, a committee to make some plan, best suited to itself, for systematic giving.

As this report contained tables giving the receipts of all our six societies for the previous ten years, from 1889 to 1898 inclusive, with the various sources of income during that decade, and as these figures had never before been brought together in this form, we include this as an appendix to our present report. We feel that the tables at least will be valuable for future reference.

This committee has sent to the proper officers in our various States a copy of the vote of the National Council empowering us to

act in its behalf, urged the appointment of a missionary committee in every State and offered our co-operation. We are glad to report that in most of the States the plan was accepted heartily and such committees were appointed. Many conferences also have taken up the work through efficient local committees. Church committees have taken a new interest in this matter, and without waiting for any suggestions, either from the States or conferences, have made plans of their own in harmony with the general purpose.

Some Results of the Past Three Years.

It would be beyond the proper length of such a report to go too largely into details, but we believe that it may be helpful to those who are still considering the matter, and who have not acted, to know a little of the plans that have been adopted by others.

Washington. This State was apparently the first to respond to the request of the National Council, their State Association appointing a committee Sept. 20, 1898, with Rev. W. H. G. Temple, D. D., as chairman. This committee promptly sent a circular of explanation to the different pastors and churches, enclosing a plan of Systematic Benevolence, urging the envelope system in place of the special collection method, and the presentation of the work of each society from the pulpit every year.

Nebraska. The State Association in Nebraska chose a committee, with Rev. Frank F. Lewis, as chairman, and this committee have been most thorough in their work. They headed their first letter to the churches as follows: "An offering from each member of each church, for each of our benevolences." They sent out with their circulars suggestions as to the order in which the contributions should be taken for the different societies, and the form of pledges. The committee urged upon every church, first, that it appoint a committee on benevolences; second, arrange for regular study of missions among the children; third, have a missionary library; fourth, hold a meeting every month for the study of missions; fifth, urge their members to read missionary literature; sixth, have missionary rallies in union with other churches in order to increase the interest; seventh, secure from every member a pledge of a gift to every society.

The letter had this important paragraph: "Our missionary work ought to depend neither upon special appeals nor upon the uncertainties of the weather on collection Sunday; the church should

recognize our Seven Benevolences (ministerial relief included) as a part of their regular church work, to be provided for just as the pastor's salary and other home expenses are; our missionary work should be upon a business basis."

Kansas. Rev. Chas. Hawley Fenn is chairman of the State Committee of Kansas. That committee sent out a very carefully prepared circular going into details substantially along the lines given above for the neighboring State of Nebraska. The committee has had prepared a series of Monthly Missionary Concerts, taking up in turn the work of the different societies. These exercises are most valuable as evidence of what can be done by an earnest effort. The enthusiasm that has been put into this literature is shown by the last paragraph in one of the circulars, which reads as follows: "*Ad astra per aspera*," is a good motto; it has New England iron in it, and it is at home in Kansas if we are sons of the Puritans. Let us be strong when fighting a winning battle, a battle for Christ and his Church."

Missouri. The committee suggested a large increase in the total gifts; made suggestions to the churches as to the proper proportion for that State, and then allotted the amounts to the local associations.

California. Rev. F. B. Perkins, of Oakland, is chairman of the committee. They at first prepared two circulars, one addressed to the local churches and the other to the pastors. They acccepted the recommendation of the National Council for the increase in giving, and suggested a proper division of the increase from the State of California among the different societies. They further said that their suggestions were recommendations only, to be modified as each individual church deemed best. We quote a few lines from one of their circular letters: "The movement is important and timely. It responds to a deeply felt, widely extended need. It assumes that the missionary work is one; it voices the conviction that it should be conducted as such. It expresses the belief that the separate organizations ought to be brought into closer affiliation and worked as departments under a comprehensive system. With the financial methods now in vogue, in particular, there is dissatisfaction. They are outgrown, and unequal to the work in its present proportions; to the solution of the grave administrative problems now confronting us; and to the changed social conditions under which those problems are to be wrought out. Economy and concentration, the law of all secular business, ought not to be lacking when Christ's interests are involved. But, friends, the plan will not work itself.

Behind it there must be the impulse of a great unselfish love for Christ, and a devotion to his cause large enough, pure enough and passionate enough to swallow up every personal preference, and to unite in fraternal co-operation all the energies of those who are consciously 'laboring together with God.'"

Massachusetts. The report of the committee of fifteen was approved by the State Association May, 1899, but apparently there was a failure to notify the conferences of this action. A State committee was appointed by the association this year, with Rev. Doremus Scudder, D. D., Chairman. It has issued a report published in full in the *Congregationalist* of Sept. 28, covering most admirably the questions involved and proposing a plan of work. Two features of this report are especially to be noted; one calling attention to the great need of "A Revival of the Spirit of Christian giving, the sacredest baptism of the Holy Spirit which disciples of Jesus can know." The second suggestion, under the head of "Culture," is as follows: "Certain churches are beginning to realize that those who unite with them should learn from the first to assume their share of responsibility both for church maintenance and for benevolence. The covenant, therefore, is framed to require a distinct pledge to be faithful in this sphere of Christian activity, and when the candidate appears before the examining committee he is presented with the opportunity to start aright as a contributor to the church and six missionary treasuries."

With these brief outlines of the work in five States, let us look further and see what has been done in the local conferences. By way of illustration, we choose three where a thorough study of the whole problem of church benevolence has been made, and the result published.

Woburn Conference, Massachusetts. The Woburn Conference chose a most efficient committee of seven men, earnest and alert, with Rev. Dr. Doremus Scudder, D. D., as chairman. They put into their work much thought and time, sending out a series of questions to the churches, and printing tables showing the conclusion reached. The result has been that this whole conference has been stirred to larger giving. We quote one or two sentences from this valuable report: "The committee of fifteen prepared for the Congregationalists in the United States *two ideals* in the support of their benevolences. First, an annual contribution from every Congregational church to each of the six societies. Second, an annual

contribution from every Congregational Church member to each of the six societies. The committee believe that in a very short time the second ideal will be reached by making a personal canvas to which they are now pledged."

Middlesex Union Conference of Massachusettz. This conference chose a committee of which Rev. Geo. A. Tewksbury, D. D., was chairman and they, like the Woburn Conference, made an exhaustive study, sending out a series of questions to each of the churches, and printing the result in a pamphlet of seventeen pages. Such work and such publications must have had wide influence in increasing benevolences in the churches.

Essex North Conference, Massachusetts. This report was made by Rev. J. D. Kingsbury, D. D., and gave the amount contributed to each of the societies, and the amount of the increase asked for from each church in the conference. We quote a single sentence from this report: "Every church ought to contribute to each of these societies. There are other avenues of charity, but the churches are solemnly pledged to the support of these six causes. There is enough money paid every year by our churches for benevolence to float every debt of the societies and greatly enlarge the work. But the money goes in private channels. It supports causes which are often carried on by private enterprises. These objects are, for the most part, worthy. They are managed by shrewd people, who have lists, containing the name of every liberal giver in the churches. They write personal appeals, using artful words, assuming a personal friendliness and relationship, using a little flattery and not a little holy guile. The result is that large sums are gathered for these private objects. Concerning these gifts, we might use our Lord's own words spoken of 'judgment, mercy and faith. These ought ye to have done and not leave the other undone.'"

It is most interesting also to see the new interest in systematic benevolence, which apparently is being aroused all over the country, and the splendid work that is being done by many pastors to develop giving by their own people. We have had a feeling of surprise and admiration oftentimes at the skill shown in many of these churches. The pastors adopt such methods as seem to them best adjusted to their own local conditions. To illustrate: —

First. Sometimes, as in the church at Steubenville, Ohio, a card has been printed, having on one side a summary of the work of

each society, and on the reverse a weekly pledge with the largest possible liberty as to the time of payment. A certain percentage is suggested for each society, but any person may change this proportion as he thinks best.

Second. In the Dane Street Church, Beverly, large envelopes were prepared, one for each month, and upon these envelopes was printed some description of the work of each society and just what the church committee felt that the church ought to do for this object. A pastoral letter was sent with these envelopes, giving in detail what was expected by the committee and how it would be possible to realize this.

Third. Another plan is that of Plymouth Church in Minneapolis, where the committee fixed the amount that they desire to raise, the total in their case being $7,400. This amount is divided practically into three parts; (*a*) for Christian work in their city; (*b*) for Christian work in our country; (*c*) for foreign missionary work; and each one is given the option as to how his gift shall be divided among these objects.

Fourth. Still another plan is that of the church at Council Bluffs, Iowa. This church, through its committee, votes what amount it will try to raise for each of the six societies, and then divides the amount practically into shares from $1.00 upwards, asking a certain number of people to pledge to give $1.00 each a certain number $2.00 each, and so on to larger amounts.

Fifth. The Plymouth Church of Seattle has a thoroughly worked out plan. It sends out a circular with a brief summary of the work of the different societies, and asks for pledges from every person, the amount to be divided in certain proportions as specified on the pledge card. This church, like many others recently, is giving large space to systematic study of our various missionary problems.

They issue a pamphlet in January, giving a list of topics and a list of speakers at each monthly missionary meeting. They have an extensive missionary library and in this way the people are being educated to give.

The above illustrations have been selected that this council may see a little of what has been done thus far, and the new activity which is growing up in our churches along missionary lines. Certainly the gain already made is encouraging, showing what may be done when all our churches are thoroughly alive to their duty and opportunity.

Federation.

As to the second matter referred to us, namely, what can best be done for a closer federation of our missionary societies, we would report that in the month of January, 1900, an invitation was sent by the executive committee of the Home Missionary Society to the executive committees of each of the other societies, asking for a conference to consider this question. Each of the societies chose delegates and the conference was held in the city of Hartford, Feb. 6, 1900.

At that conference it was recommended that a committee of nine be chosen, one to be selected by each of the executive committees of the six societies, and these to choose the other three. This committee held their first meeting in Hartford, July 6, 1900. The recommendations of this committee of nine have already been given to the churches through the religious press, and have been discussed more or less at State associations and conferences. With most of the principles which are the basis of these recommendations we are in substantial agreement, and we shall make reference to them at a later part of this report.

From this hasty review it is quite evident that there has been a very substantial gain in Missionary interest during the past few years. There is far greater *denominational loyalty*, and we believe such loyalty is steadily increasing. It is felt more and more that our missionary societies are our children and are to be treated as such, and not to be left as orphans to shift for themselves in this cold world. The feeling of independency in all our Congregational churches has been very strong, and it has taken time to weld us together so that we shall have a proper denominational spirit. Narrow sectarianism we despise, and there is no place for it in the new century, but to have a denominational spirit which is determined to do its full share with men of other faiths in winning America and the world to Jesus Christ is our bounden duty as well as our high privilege.

Future Plans.

Systematic Organization.

One of our greatest needs has been a more *systematic organization* of all our churches for missionary service. The constant aim must be to secure a gift, however small, from every member of every

church for each of our missionary societies. If we do not like the present number of these societies, or their management, then let us make such changes as may be wise, but so long as they are our six societies let us not starve out any one of them.

We believe that with the opening of the new century the time has fully come when a personal canvas should be made of the whole membership of our churches to secure from each some definite pledge for missionary gifts. Our churches are so differently organized that it is not possible for this committee to recommend any one way in which this canvas can best be made. But *some systematic way of reaching every member* we believe is essential in every church.

To this end we would suggest the appointment in each church of a canvassing committee composed of young and old, sufficiently large not to make the work too heavy a burden. As a rule no one should be asked to be responsible for more than twenty-five persons, and the number of persons in the church and society should determine the size of the committee.

Although the figures have been made again and again, we believe we do not yet comprehend the possible amount that might be raised by such a universal personal canvas. We are entirely familiar with the fact that there are two or three thousand of our churches which cannot or do not yet wholly support themselves, and we take this into account in our calculations. We have in our Congregational churches 625,000 members. Let us reject for our estimate one half of this number as persons quite young and with little income, or those in extreme poverty, and make our calculation on the other half, or 300,000. There are thousands of our members who are now giving every year hundreds and thousands of dollars for our six societies. There are many men in our parishes who are not church members and who are yet generous givers to our missionary work. With this fact in mind, it does not seem unreasonable to believe that these 300,000 members, if asked systematically, might give an average of at least three cents a day to our whole missionary work.

If such a sum could be raised, it would give over $3,000,000 a year to our six societies, or more than two and a half times what they are now receiving. In one respect the sum seems very large, and yet we believe it is quite within our reach by earnest, universal effort. The fact is, we, many of us, waste on unnecessary things,

every week of our lives, twice the amount required to produce the above amount.

While we believe this personal canvas is most important, yet we recognize the danger that interest in the work might be lost sight of, and the whole plan become a *piece of machinery*. To prevent this we believe it would be wise to have for each society either some one Sabbath or some one month in the year when the pledges for it may be redeemed, and when its work may be specially noticed from the pulpit.

As during the year we have sometimes been asked to be quite definite in our suggestions, we would like to propose the following: —

First. That in the month of October in every year all our churches should devote some time and thought to our missionary work, and that the whole wide field of missions be reviewed from the pulpit for one, two, or three Sundays, as might be found best. October is the month in the year when we have returned from our vacation period, and it seems most fitting that we should open our year's work not by looking first at ourselves and our own local needs, but by considering the needs of others in our own land and throughout the world.

Second. That at least one church prayer meeting during that month should be given up to planning a missionary campaign. At that meeting let a missionary committee be appointed, and given thirty (30) days in which to make their canvas and secure pledges, and in this effort let them not forget to reach by letter the absentees. It is all-important that members who are away from their church home should in this way be kept in touch with the great interests of Christ's kingdom.

Third. That the month of January be assigned to gifts to some one society, and that the pastor bring the need of that society in some brief way afresh before the people. Give February to some other society, and so on through the year. By this plan we *combine* the advantages of the personal canvas and the public appeal. We secure the personal pledge in advance, so far as possible, from the individual member, and then we provide special Sundays, or some special month, when the work of the society shall have its own place, and where we can reach those who have been omitted, or who have failed to respond in the personal canvas.

Education.

We believe that this plan of the National Council, or of the committee of fifteen, of having a missionary committee in every State, conference, and church, is perfectly practical and workable, and that whenever tried it will be successful; but in order to have the fullest success it requires proper conditions. *Education* is needed. The children of to-day will be the men and women of to-morrow, from whom the gifts and sacrifices must come. In some way we must teach them to love the societies and the causes they represent.

First. This education should begin in the *home*. It is here that the first missionary impulse must be given to the child; and the history of the church has shown that, in the majority of cases, our great givers receive their first impulse at the fireside and around the family altar.

Second. It is of the greatest importance that time should be given in our *Sunday schools* and *Christian Endeavor societies* for definite missionary education. It must be remembered that many of our children come from homes where there is no great missionary interest, and if they are ever to gain this it must be from connection with their church life. A study of missions should have a place in every Sunday-school course, and the individual teacher should give a large place to it. It is a most hopeful sign that this work is being more and more largely done, and that the officials of the United Society of Christian Endeavor lay such stress upon it. Provision for this study should be universal in our churches.

Third. We believe that *Mission Study Circles* are of very great value. They supplement the work done in the home, in the Sunday school, and in Christian Endeavor societies, and help both young and old to keep in touch with the great missionary movements of the world.

Fourth. A Missionary Library, large or small, should be a part of the equipment of every church. We should have brief, attractive, up-to-date manuals, dealing with the history, work, opportunities, and needs of all our societies, so ably prepared that every live pastor would find them indispensable. These booklets could be made of permanent value and they should be issued, not by six different bodies, but under one supervision, with one purpose, to show the unity of our work and its world-wide comprehensiveness.

Fifth. Every church should have at least *one meeting a month* for the consideration of some phase of our missionary work. It was one of the saddest blows which ever came to the missionary work when these monthly meetings were, in many churches, discontinued. In other churches they are now the most valuable meetings of the year, and *they can be* made such in every church, if the pastor and officers of the church so desire.

Sixth. We believe it is of the greatest importance that in all our *theological seminaries* the study of missions should have a large place. It is one of the hopeful signs of the times that more and more our seminaries are realizing thls ; the seminary which neglects it is neglecting its largest opportunity for usefulness.

Seventh. After emphasizing this point of missionary study in our seminaries, it is wise to call attention again to the fact that our pastors are the great leaders of our churches. If they are interested in the great world-wide movements, they will usually soon have their people equally interested. While it is pleasant for us to bear our testimony to the general missionary interest among pastors, yet it is a sad fact that there are still many ministers who seem not to be fully alive to the importance of this part of their work, and who seem to have given little heed to the last marching orders of Christ, "Go, disciple the nations!" We believe the time has fully come when no *man should be ordained to the gospel ministry who is not in full sympathy with our missionary work.* It ought to be a part of the examination of every young man seeking to enter the ministry, to ascertain if he is familiar with the great missionary movements of the world ; until he is thus educated and interested, he is unfit to preach the gospel in a Congregational pulpit. We would go even farther than this, for we believe that the local churches ought, when they are seeking a pastor, to look up, with regard to each candidate, his missionary record in the church where he was previously settled. If that record is against him, diligent inquiry should be made as to its cause. We know it will be round in some cases that the fault was not with the pastor, but in the pews, but where the indifference was that of the pastor himself, it ought to count against him. We believe that the pastors in our home churches are in honor bound heartily and earnestly to stand by the men who have gone to the front. The time has come when any pastor who is indifferent to missions, should be made to feel that there is a flaw in his title.

Closer Union.

The second part of the resolution of the National Council under which this committee is acting, reads, "It shall also suggest such measures, looking to a closer union in the prosecution of our common work, as may be expedient, and report the result of its conclusions to the next National Council." The points given by the committee of nine, and already recommended to the consideration of the Executive Committees of the six societies, are as follows:

First. That all *salaried officers* should be appointed by the Executive Committees. This committee most heartily approves this recommendation of the committee of nine. It is the method in most business corporations and it seems to us wise. The Executive Committees who have been elected by the churches to the responsibility of caring for these trusts are the men who are best fitted to appoint such officials. They come into closest touch with the secretaries and treasurers and can best determine what changes are needed and when they can best be made.

Second. That there should be one Annual Meeting. We do not believe it is improper for us to say that the committee of nine were not a unit upon this matter, but as there had been such a demand in many quarters for one meeting, the committee of nine agreed to let the matter go before the churches for discussion in this form; if the majority sentiment seemed to be in that direction, they were willing to have the experiment tried. As there has been such a decided difference of opinion with regard to it, this committee last spring sent to the committees and officers of the various societies a circular asking their judgment in the matter, which circular was also sent to different men in different parts of the country in order, if possible, to obtain a general consensus of opinion which would be of some value to us. The arguments for the different plans we give herewith, as contained in the circular sent out by this committee.

The argument for the union meeting of all is substantially this; our missionary work is really one work, and it would be wiser in many ways to consider it as such; there would be economy of time and expense if, instead of the three meetings, as now held, the work of one society should follow that of another, thus enabling persons by one journey to be present at the review of the whole work. With three meetings as at present, there are comparatively

few people that can attend more than one, with the result that we have largely a different set of men attending the American Board meeting from those who attend the Home Missionary meeting, or that of the American Missionary Association; as a result there is a lack of oneness in our interests. It is further felt that it would be a good object lesson to every one to have the work considered in a joint meeting.

On the other hand, those who favor the second plan of having the home societies meet at one time, and allowing the American Board to remain as it is, argue that while the one meeting might be in some respects an ideal arrangement, it is not practicable or workable; that it would require seven or eight days to have a joint meeting; that busy men cannot be away from home for so long a time, especially clergymen who have their pulpits to care for; that a meeting of this length, given partly to foreign and partly to home interests, makes a division in the appeal and therefore is not so forcible in its results. It is also felt that it would be very difficult to find many places which could entertain delegates for so long a period as eight days. It is not always easy now, when the time is but three days, to find places for our gatherings. Furthermore, if there is but one meeting, when it is held in the East the distances are so great in the country that those in the West will be prevented largely from attending; if held in the West, for the same reason those in the East could not attend in large numbers. This difficulty is obviated and each section of the East and West can have a meeting every year by having two meetings, one for foreign work and one for the home.

The argument in favor of the present plan of three meetings is that it distributes the meetings still more widely over the country, and that it preserves more completely the individuality of the different societies.

The result of the canvas is as follows: —

Officers, Committees, Superintendents, etc., of Missionary Societies.		Persons not Officially Connected with such Societies.	Total.	Per cent.
For one meeting.....	34	33	67	23%
" two meetings.....	55	127	182	63%
" three " as now	12	16	28	10%
Undecided.....	5	7	12	4%
	106	183	289	100%

The wish of the great majority as shown by these replies accords with our own judgment, that we are not ready at present for one meeting, but that *there should be two, one for the foreign work and the other for that of the home field.* We believe the drift of sentiment in this direction has been unmistakable.

Third. We believe the plan suggested by the committee of nine of having one secretary for each society, with such assistants as he might need, is a proper business plan towards which we should steadily work. It is not possible at once in all the societies to make this change, but it ought to be the end kept constantly in mind. The work will be more efficiently cared for when there is one administrative head in each society. It was understood in the committee of nine that probably such a plan as this could not be carried out in the American Board, inasmuch as the two departments, the foreign and the home, are so absolutely distinct. The work of gathering the funds at home, and the work of caring for the field, is too large to be wisely the responsibility of any one man.

Fourth. We are heartily in favor of the suggestion made by the committee of nine for a *limited governing membership*, to be secured as soon as, and so far as it is possible, without interfering with any of the rights and privileges of the present honorary and life members of the different societies.

The second resolution of the Congregational Convention of Vermont, adopted June 13, 1899, is as follows: —

"That it is desirable in each of the home societies to make such changes in the constitution as shall result in due time in the substitution for the present impossible constituency, of a corporate body of two or three hundred members, elected each for a term of years by the churches, and charged with responsibility for their work."

This resolution has been for substance approved by the associations of at least five States, by many articles in the religious press, and by officials of the different societies. We believe the present method, in which so many of our home societies have a possible, and in some cases a real, membership of many thousands, is not a wise business plan. We believe there would be much more interest taken in the annual meeting of the home societies, and larger gatherings on the average, if there was a much smaller membership whose special business it was to care for these trusts. The suggestion of the committee of nine, of having a membership of a few

hundreds chosen pro rata among the States and conferences, in the same manner as members of the National Council are appointed, would be a great improvement on the present plan. We believe these should be chosen for a term of three years, one third going out each year, so that while there would be new members chosen, and thereby the interest widened, yet there would be two thirds of the number holding over, which would give continuity and intelligent action in all the work. As this change is so radical, and as the American Board has already a limited membership, we would suggest that these changes be made first in our home societies, allowing the American Board to remain as it is for the present. An experiment of a few years would then determine which method is best, whether that by which the corporate membership of the Board are now chosen, or whether the more popular method of choosing the whole membership of these societies for a term of three years. The plan presented by the committee of nine, of having these four hundred members at their annual meeting select the executive committee for the five home societies, seems to us entirely practical. We believe it is a wise plan to have different men, for the most part, care for the work of these executive boards. Within reasonable limits, the largest number of unpaid officials we can have, the better. It interests more men in the work and enables men to give special thought to some one phase of our great missionary enterprise.

In advocating this proposed plan we wish to emphasize the importance, in all constitutional changes that may be made in the different societies, of most sacredly guarding the rights and privileges of the present life and honorary members. Representatives of societies have urged persons, by the payment of sums varying from thirty to fifty dollars, to come into such membership. Honored individuals have been designated for these positions by the local churches. All such members who so appreciate the position and attend the annual meetings would be as valuable as those elected for the service. Not only would our plan preserve the rights to the present life and honorary members, but similar arrangements may wisely be continued. Experience has shown that the number of such honorary members who would be likely to attend is not very great. Their presence would help the action of those who had been especially appointed to what might be called the corporate membership, and who had been made directly responsible for keep-

ing acquainted with the work aud attending its meetings. Considerable time will, of course, be required to bring about such changes, but we believe it is the goal towards which we should press.

Fifth. We feel that there are some serious difficulties with regard to the proposed plan of the committee of nine in having one appeal. Each of our six societies represents specific work, and the appeal of each can be made more effective if it is kept definite and distinct from every other. There are those who believe that the greatest danger of our country now is in the South, and that the most imperative call is to educate the colored people. In many cases this conviction has all the power of an inheritance. There are others who believe the work for the child is of the most value, and prefer to lay the emphasis, therefore, on Sunday-school work, while there are still others whose hearts are enlisted for the broad work at home or abroad. It is of great importance that we have no plan which could interfere with the gifts of these persons who have strong convictions, and who often give generously to help the work which seems to them most vital. While we are in favor of federation, so far as the idea can be carried out, we must not forget the other idea which belongs to this generation — the value of *specialization;* we cannot press the idea of federation too far without doing violence to this other principle. While it is important that in the appeals of these various societies we should avoid all possibility of clashing, to attempt to pool the gifts of our six societies would, we believe, be disastrous. Of course, such a general appeal might be made, and the money divided in some fair proportion; but we fear it is too idealistic, as conditions are now, to be practicable. We shall get more money by that form of organization which shall lay the emphasis from time to time on special branches of our work. We Congregationalists have already had some disastrous experiences, so that we shall not hastily make any further experiments. For instance, some years ago the American Foreign and Christian Union, which had to do with raising funds for missionary work in Papal lands, was abolished, and the work given over to the American Board. The expectation was that the people would add to their contribution to the board what they formerly gave to the Foreign Union, but this was not the case. Again, about twenty years ago the missionary work of the Congregational Sunday School and Publishing Society was given over to the Home Missionary Society, and it came so very near ruining our whole Sunday-school missionary work that the step had

to be retraced. We also had a New West Education Commission which carried on work among the Mormons. This was abolished, the work being intrusted to the Education Society; but the money that was formerly received for the New West has never found its way in any large amount into the treasury of the Education Society. As men are constituted, far more money can be raised by presenting a definite appeal for a definite object, and any attempt at present to have a joint arrangement would, we believe, be disastrous.

But a federation of our work which shall bring it more closely together is almost universally demanded. We all know what splendid work has been done in this State of Maine under the leadership of President Hyde, in federating the local Home Missionary interests. No word was more heartily applauded at the late Jubilee meeting of the Home Missionary Society in Boston than the declaration of Secretary Clark, that their society would lay continued emphasis upon the policy of doing its work in comity with all others, and without competition at any point. The men in our churches are demanding more and more that all competition and rivalry at home and abroad shall cease, and that men of every faith shall get closer together in their common work. Often it has been a shame to our Christianity to have in so many hundreds of villages two or three feeble churches unable to go alone, when the community could have sustained one without outside help. We must carry this principle into our work denominationally as well as interdenominationally. We have all noticed with great pleasure the great movements abroad. Several missionary societies in the Philippines have come to an agreement for united work under the name of "The Philippine Evangelical Church." There is a similar movement in Japan which provides for a "Standing Committee of Co-operating Christian Missions." Baptists, Presbyterians, and Congregationalists in Japan have also arranged for the joint preparation of Sunday-school literature. With such grand movements abroad between different denominations, we must feel that the time has fully come for some federation of our own missionary interests.

The plan of having the same limited membership for all our home societies will, we believe, do much towards such federation, but there is another important step which, in our judgment, should be taken.

Without interfering at present with the autonomy of any society, but in order to have as much unity of appeal as is practicable, we would now suggest that the executive committees of the five home

societies choose from their own members an *Advisory committee* of seven, to which all questions having to do with their joint work could be referred for *advice*. Such a committee, it seems to us, could initiate many plans looking ultimately to a reduction of the number of paid officers upon the field, provide for appeals to the churches in such a way as to prevent all possible friction and overlapping, and bring the whole plan of our missionary work into harmony with modern business methods. Everywhere in the industrial world we are planning to save waste of both energy and material. We must do this in our missionary work if we expect to hold the confidence of the churches and secure increased gifts from our members.

Furthermore, we believe that this Advisory Committee of the five home societies, with the addition of two representatives from the American Board, should take such measures as they think advisable looking to the organization along the line already proposed, in Conferences and States, of missionary committees which, we believe are essential to an enlarged benevolence in our churches. It would take the place and do the work of the present "committee of fifteen" and "committee of nine," so called.

Sixth. We believe that there should be two missionary publications, one devoted to the foreign work and the other to the home. While we believe in economy, we believe also that it would be a good investment to have our literature put in a more attractive form. Some of our publications are so inferior that with certain people they bring discredit upon us. The contrast between these and secular publications is great. If we are to interest the uninterested, and this is in part the purpose of such publications, we must put more care and thought and money into them.

A friend said to the chairman of this committee not long ago, "You are trying to get up a Religious Trust." It was intended for a criticism; but we are led to ask, Why not? Is not the great missionary work of our churches the very noblest possible "trust"? If we can get nearer together, remove all rivalry and every possible chance for friction, collect and disburse the gifts of the churches more efficiently and economically, then why not have a "Religious Trust"?

We are aware that in the plans proposed we have not been as radical as some desire. But certainly what we have suggested is a step forward, and we believe it is the longest step we can take and

yet keep together. Unity is vital, and any change which destroys that will be a disaster.

We are persuaded that one of the things which Congregationalists most need is something positive; something that shall lead the denomination forward and upward to a higher plane for service together in missionary work. While great progress has been made, we still need a greater and more enthusiastic denominational loyalty. We have a glorious ancestry and a history that stirs the blood in our viens; the names of Greenwood and Barrowe, Bradford and Brewster, call back memories of men who believed in great principles and who were willing to suffer and to die in their defence. But we do not want to live in the past. We do not wish to have it said that our best is under ground. The story of Plymouth Rock is glorious, but we want to do something in our day that will mean as much by and by to those who are to follow us. What shall that something be? Ought it not to be this getting together of all our churches in one mighty resistless movement in missionary purpose and action? We had a great discussion in the last political campaign over the question of the "paramount issue." Let there be no such discussion with us, but let it be apparent to all that our *great missionary work*, from now on, is our "paramount issue," the supreme thought in all our hearts. We want to be among the first on the fighting line at home and abroad, shoulder to shoulder with men of other faiths, helping to conquer this world for Jesus Christ. Let us spend less upon ourselves that we may have more to give in passionate devotion to Him "who came not to be ministered unto, but to minister and to give his life a ransom for many."

Resolutions.

Whereas, for more than fifteen years the question of the best adjustment of our missionary societies to one another and to their great work has been constantly before our churches for discussion; and,

Whereas, it is most evident that some modification of our present system is almost universally desired; and,

Whereas, there is an imperative need that our missionary societies shall have the confidence of all our churches so that they shall receive a more generous support,

It is therefore *Resolved*, first, That we urge upon all our churches the importance of laying added emphasis upon the great missionary

work at home and abroad to which, as Congregationalists, we are pledged.

Resolved, second, That each church be requested, by a personal canvas, to reach, as far so possible, every one of its members with a a direct personal appeal for some gift to each of our six missionary societies.

Resolved, third, That our churches, so far as practicable, make the month of October a missionary month.

Resolved, fourth, That all our churches should make some provision in their Sunday school and Christian Endeavor societies for *educating* our young people in every department of our missionary work.

Resolved, fifth, That as the pastors are the great leaders of the church, we urge that in all ordinations and installations the missionary knowledge and interest of the candidate should be a matter of faithful inquiry.

Resolved, sixth, That we approve of so much of the report of the committee of nine as recommends the appointment of all salaried officers in our six societies by executive boards; of the plan, so far as practicable, of one administrative head; and of a limited governing membership for each of our home societies.

Resolved, seventh, that we would urge the five home societies to try the experiment of a united annual meeting, allowing the meeting of the American Board to remain unchanged for the present. Having two annual meetings each year, one in the East, and one in the West, will be one step towards a closer federation of all our missionary work.

Resolved, eighth, That we recommend that the executive boards of each of our five home societies consider the proposition of having an *advisory committee* of seven chosen from their own number which shall hold stated meetings, and to which all questions having to do with their joint work shall be referred for advice; that with the addition of two representatives from the American Board, this advisory committee take such measures as they deem advisable, looking to the organization in all our conferences and States of missionary committees to urge upon the churches the adoption of definite and systematic plans of benevolence, and the appointment of local committees to carry these plans into effect.

Resolved, ninth, That we recommend that there shall be two missionary publications, one devoted to foreign work, the other to home

work, both of them to be published monthly and to be equal in literary ability and typographical style to the best publications of the day.

Resolved, tenth, That we recommend that our missionary societies unite in issuing brief manuals of instruction and information, suitable for permanent use in our Sunday schools, Young People's Societies and other organizations.

Resolved, finally, that in memory of our noble ancestors and what they have wrought in doing foundation missionary work at home and abroad, and remembering their enthusiastic belief in the Congregational polity as in harmony with our national institutions, it is for us, their children, to push on to larger service, showing thereby that we are worthy to represent the faith and courage and devotion of the Pilgrims.

SAMUEL B. CAPEN, *Chairman.*
CHARLES A. HOPKINS,
MRS. FRANCIS E. CLARK.
WILLIAM SHAW.
O. VINCENT COFFIN.
CHARLES E. JEFFERSON.
ROBERT J. KENT.
F. W. BALDWIN,
C. W. HIATT.
NEHEMIAH BOYNTON.
MRS. E. W. BLATCHFORD.
R. E. JENKINS.
NATHAN P. DODGE.
DAVID N. BEACH,
JOHN K. MCLEAN.

Committee of Fifteen on Missionary Work.

Boston, Oct. 3, 1901.

MEMORIAL OF THE REV. HENRY A. HAZEN.[1]

Since the last meeting of the National Council a familiar figure has disappeared from among us. Rev. Henry A. Hazen, D. D., was elected secretary of the National Council in 1883. Since that time he has served the Council in this office continuously until his death in August, 1900.

A sincere Congregationalist, he was ardently devoted to the interests of the Congregational brotherhood, and sought in every way to magnify its place and work in the world. He took pride in its history and achievements, and was jealous of its honor. He did much toward leading to a successful issue the movement which resulted in an International Congregational Council in London in 1891, and a second in Boston in 1899, and thus greatly promoted the close union of sympathy and mutual respect and affection now existing between the British and American peoples.

The Council desires thus to express and record its high appreciation of Dr. Hazen's long and faithful service.

PHILIP S. MOXOM.
WM. H. FENN.

MINUTE ON THE TRAINING OF DEACONESSES.[2]

BY REV. EDWARD F. WILLIAMS, CHICAGO, ILL.

WHRREAS, experience in other religious bodies, notably the Methodist and Episcopalian, to say nothing of the Lutheran, in which, both in this country and in Germany, service of inestimable value has been rendered through deaconesses carefully selected and systematically trained for their work, and,

WHEREAS, experience in our own denomination at South Chicago, and at Pona, a mining town in Illinois, has shown the importance of the work deaconesses can do, and,

WHEREAS, at its last meeting, the General Association of Illinois raised a committee and instructed it to proceed at once to organize, in accordance with the principles of the Congregational polity, a school for the training of deaconesses, and,

WHEREAS, this committee, in order to hold property put into its

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[1] Page 25. [2] Page 24.

hands for the furtherance of this work, has been incorporated, under the laws of Illinois, as the American Congregational Deaconess Association, and,

WHEREAS, this association is anxious that its work should be national in its character, so that deaconesses trained in any school which may be opened under its charter in any part of the country may be entitled to the care in old age which it is one of the objects of the association to provide, and,

WHEREAS, such a school, with a competent head, is in operation in Chicago, in which instruction in a regular and systematic course of study is given by competent persons who are friends of the movement, and,

WHEREAS, if the movement be wisely directed and encouraged it promises to produce large results, therefore,

Resolved, (1) That this Council expresses its sympathy with the movement now inaugurated, and its approval of the purpose of the brethren in Illinois to render it national in its scope, and,

Resolved, (2) That in accordance with a suggestion from Illinois this Council appoint a committee of three to co-operate with the Illinois committee in accomplishing the aim of the convention to aid in making the movement national, and in securing such training and such support for young women who are willing to devote themselves to the Master's service as deaconesses as may be wise or needful.

REPORT OF COMMITTEE ON COMITY, FEDERATION, AND UNITY.[1]

Your committee was instructed, at the meeting in Portland, Oregon, three years ago, to consider four matters of interest to this body. (1) A closer relation to our brethren in Canada. (2) Co-operation with other bodies in general, and in particular, if found expedient, the holding of a conference in the city of Washington, District of Columbia, in the year 1900. (3) An effort to carry the principle of comity into the work of our churches and local associations. (4) To receive and in turn express declarations of good-will from other bodies.

We have been able to hold two meetings, one in Portland, Oregon, before the close of the last council, and the other two

[1] Page 35.

years ago in Boston, Mass., during the sessions of the International Council in that city. We have had further communications with each other by correspondence.

The general result is a feeling that the spirit of federation is gaining; not by any organic change among the denominations, but by an increasing Spirit of good-will, of toleration, of self-restraint, and where possible, of co-operation.

The work in Maine, reported upon favorably three years ago, continues with unabated force and with the comfort of all religious bodies in that State.

The Federation of Christian Churches in New York City has grown and found expression in state and national activities and organizations. It held an important convention in Philadelphia, Penn., Feb. 5 and 6, 1901. It has a salaried secretary, Rev. E. B. Sanford, D.D., who has been efficient in the work in the Metropolitan district, and in organizing and developing societies in New York State, Ohio, Michigan, and elsewhere. This society seems to be the agency through which this Council can realize its aspirations.

If the question is asked, What may we do further? your committee would suggest that in our older communities, where the population is not increasing and there are often too many organizations, there will be found, often, an opportunity of placing two churches of different communions under the pastoral care of one pastor, leaving the question of organic union open. The excellence of this way, where tried, has resulted in a greater degree of economy, efficiency, and good-will, in longer pastorates and in increased fruitage.

A second suggestion is, that of a wise self-restraint in home missionary work, both in older and newer States. The optimism of the real estate promoter has not been without its influence in Christian expansion.

The gospel should be preached wherever men may be gathered in considerable numbers, but organizations and buildings may often wait until the permanency of the work is assured. The eagerness for numbers and for fruitage that may be tabulated and proclaimed may be a zeal not born of the Spirit nor owned by him. To be second, or seventh, among the denominations in the religious world may be no great misfortune. One source of the leadership of Congregationalists in education, in reform, and missions, is that we have not challenged suspicion and opposition by a too bold denominationalism. Scotland and New England have had a world

influence out of all proportion to their area or any force of statistical exhibit.

Our third suggestion is, the cultivation of the intensive personal and church life. Thoughtfulness, piety, and consecration are necessary to a healthful spiritual life. These need no exploitation. Like the aroma from the broken alabaster pot they fill the whole house. Not a great church or churches, a great and dominant denomination or series of federated religious societies, desirable as these doubtless are, but a great spirit of good-will, of toleration, of service, and above all, of reality, is the need of the hour.

The willingness, yea, even the passion of one people for one fold, one shepherd, has been evident in the past and will be found, in the future, undiminished and undiluted.

FRANK S. FITCH, New York,
GEORGE C. ADAMS, California,
LEWELLYAN PRATT, Connecticut,
CHARLES A. HOPKINS, Massachusetts,
JAMES G. MERRILL, Tennessee,
HENRY C. KING, Ohio,
S. B. L. PENROSE, Washington,
JULIAN M. STURTEVANT, Illinois,
WILLIAM H. WARD, New Jersey,
Committee.

RELIGION IN ENGLAND IN 1901.[1]

BY REV. J. MORGAN GIBBON, LONDON, ENG.

Mr. Moderator, Fathers and Brothers:

Other and abler men being needed at the moment for home service, the Congregational Union of England and Wales have deputed me to carry the benediction once more across the Atlantic. This benediction, charged afresh with faith and love of your brethren in Britain, I now deliver. "Grace be unto you, Congregational ministers of America, and to your churches, and peace from God our Father and the Lord Jesus Christ. Amen."

Sirs, it may seem to some that this office which I now serve is of no great importance, but, since my own appointment at all events, I have been equally astonished and delighted to discover its high

[1] Page 21.

antiquity and its rare distinction. To my eyes, the Bible now teems with delegates. Apparently no man ever came to much good in after life who was not at some time a delegate. Joseph, Moses, Joshua, Samuel, David, Isaiah, and many another far-sounding name, have lent lustre to this office. In the New Testament, what were the twelve, and even Paul, the thirteenth and greatest, but delegates? But I choose rather to cite Epaphroditus, who raised the office to the rank of apostleship, and all but lifted it to the level of martyrdom. He is the exemplar and patron saint of all delegates.

Brothers, I stand before you, then, in this succession, a humble brother of the order of Epaphroditus. May his order never fail! May brotherly love continue to grow till its messengers, flying like shuttles from shore to shore, shall weave the nations into one, and this world, united in itself, shall be admitted into union with sister worlds, and the angels, delegates from the heavenly spheres, appear on earth again!

But the benediction is best delivered without comment, only, pray believe me, that we mean it, and that intensely. No lesser greeting would serve. Many things beside, and wider than the sea, divide us. England does not quite understand America; nor do you quite value the British feeling towards you. Perhaps if you ever launch a Mayflower you'll know better than you do.

Meanwhile I tell you the simple truth, that, commercial rivalry and political bickerings notwithstanding, Great Britain entertains for America something of that peculiar sentiment which a mother retains for her first born; and I state another truth when I add that in no section of the British public is this affection and admiration stronger than in those churches of your own faith and order whose greeting I have borne across the sea.

In these degenerate modern times the benediction often serves a somewhat low function. It is used to mark the close of a discourse and welcome as the signal for dismission. But from the beginning it was not so. In ancient and better times it was oftener the keynote than the full stop. And perhaps you will allow me for this once to resort to apostolic usage, so that, speaking now on my own responsibility only, I may lay before this Council some account of the work of God in Great Britain at this time.

I. To be quite candid our sky is somewhat overcast and the augurs differ in their reading of the weather signs.

Harnack without whose name no address is now complete, has told

us that "the real difficulties in the way of the religion of the Gospel remain the old ones." This saying is true. Our great difficulty is the chronic, viz., the corruption of man's heart, the lust of the flesh, the lust of the eye, and the pride of life. But, in addition to these old and chronic difficulties, what we have in common with you and with all churches everywhere and always, there is at the present moment, in England, a recurrence of certain spiritual maladies which many hoped had disappeared altogether, but which, either because the cure was never complete, or because nothing human can be done once for all, have broken out again with great violence in our midst.

For example: Our Protestantism was counted a settled thing, yet either because our Reformation, though in itself a noble work and well done, yet was not done well enough or could not be done to last forever, symptoms of the old Roman trouble have shown themselves very plainly of late in our National Church, and the Establishment, so far from being a bulwark of Protestantism, has become its most serious menace.

If the Pilgrim Fathers could now visit our shores they would scarcely recognize their native land. For time has been fruitful in changes. Steam and electricity have built up a new England on the site of the old England. But if they entered one of our numerous or rather innumerable High Churches they would be constrained to say, "This, alas! we know. Here time has stood still. This is the old England of our day! For now, as then, the church is busy with beggarly elements, with caps and capes, with candles and smoke, with the multiplication of rites and the invention of schemes for the extermination of dissenters.

Of open, aggressive unbelief we have little or none at the moment. Bradlaugh is dead with us, as Ingersoll with you. Indeed, Biblical criticism told severely on the old infidelity. It has damaged the infidel's Bible and wrought havoc with his stock arguments — the logic which sought to show that if Eve's serpent did not literally walk and talk, neither shall the pure in heart see God. Men are no longer caught in that net. But on the other hand there is among us a vast deal of silent, often sorrowful, unbelief. Agnosticism is widely prevalent, and for many who had no great depth of conviction before the attack on the historicity of the Bible has fallen like a divine judgment. Having no root in themselves, they have withered away.

Again: Our English Sunday, like our English Bible, was fondly held to be a thing that could not be shaken. It was in truth a great good day, an eloquent witness, a silent impressive preacher that bade all men rejoice for the Lord was risen from the grave. It was an indispensable ally of Protestant Christianity. For a man's religion is as his Sunday is. That is a girdle which holds things together; but partly because its Christian title was never established, partly for other very different reasons, our English Sunday is fast ceasing to be a Sabbath. The Lord's day seems as though it was about to depart from our shores, and our week of seven common days were to be left unto us desolate.

Once more: In common with the rest of the world, we in England thought that the war spirit was about to be laid ere the old century set behind the throne of God. As we read the sign and omens they betokened a halcyon time of peace. We revelled in Imperial Rescripts; we hailed the Hague Convention. We acclaimed the Czar as a new Messiah. The Christian anthem was in the air. "Peace on earth, good will to men!" went sounding round the world. Yet war came, for Christ was not born in the heart of the nation, and even the angel-song, without the divine truth, is but sounding brass and tinkling cymbal — the anthem of peace a slogan of strife!

Finally, to close this black list it is doubtless known to you that our own denomination is at the present time in a state of some difficulty and unsettlement.

II. Well, now, such being the state of things among us, you will easily believe that Jeremiah and Cassandra are not wholly wanting to us, or silent on such a tempting situation. But they are far from representing the spirit and temper of the people in England. I should say, rather, that our temper of heart and mind is best described as that of expectancy, — a chastened, wistful, curious, confident watching for the Lord.

We believe in God, and therefore we are optimists. We think that we are on the eve of great things.

Our religion has a way of trying men's faith, not to say of frightening the people, by making as though it were about to die. But these dyings — Christianity has often died, but always into larger life.

God is frequently represented as a warrior, but scarcely ever as armed with any weapon of defence, for he does not fight against, but through men. He does not so much triumph over as by his

enemies. His not merely to overcome, but to make all things do his will. All sides fight for him. Friend and foe are of his army, and every battle is the Lord's. And in England we see already things doubtful, things deplorable, things we feared, being manifestly pressed into the service royal.

In the Anglican Church, for instance, criticism and ritualism are acting and reacting on each other in a curious way. Ritualism without doubt, by fastening the minds of men, who perhaps could not otherwise be led, on the Cross of Christ, as the central fact of religion, enabled many to live safely and peacefully with the Master, while criticism was busy with the outworks of their citadel. And now, having been used to break the shock of the attack, criticism is slowly eating its way, like an acid, into the exaggerations of ritualism, so that we may look for a race of clergy in England at once broader in their sympathy and firmer in their faith than we have ever known before.

We have the first fruits in men like Canon Gore, Canon Scott Holland, and Dr. Davis. But God will send forth many more such, and, when they abound in our land, the lines will be laid for such a measure of Christian union as we can neither ask nor think as yet, and the peace of God, that passeth all understanding, shall heal the old sore of His people.

In the Free Church things have necessarily followed a different course. Criticism has at length gained a hearing. It has used the permission to utter itself at considerable length. Much of what it has to say is now generally admitted; but there is a time for all things, and people are getting just a little tired, and also a little hungry. Man cannot live on criticism alone.

A certain man going to a concert fell in with another, who entered into conversation with him, and told him many curious and interesting facts concerning musical instruments, explaining minutely in what way the bow of the violin was made of horse-tails, while the strings owned a still humbler origin. At first he listened with much interest. Yet, after a while, he grew weary even of horse-hair and catgut. Turning to his learned and loquacious instructor, he said, "Thank you! but I should now like to hear a little music!"

Well, many in my country have longed to see some great champion of orthodoxy take the field; but he has not appeared. There has been no formal representative. But, without doubt, we are a little tired of J and E and P and the rest of them who wore the

horse-hair and stretched the fiddle-strings in the days of yore. They are asking for the music of the Bible once again. "Sing us the songs of Zion." And, thank God, the music is gradually gaining on the droning. In pulpit after pulpit the Cross of Christ is again lifted, Jesus Christ is again preached as the one hope of the world, and the disciples are glad because they see their Lord.

"He does nothing," cried Carlyle, in one of his dark moods. But even in our poor day Christ has done a great thing in England. He has united the Free Churches of the land. He has healed our sectarian strife. He has shown us the path to the higher unity. Men mocked at our divisions, when lo! Christ wrought a miracle. Without destroying a single denominational tenet, he has made the many into one; and instead of a wild tangle, we have to-day something liker Dante's "Rose of souls" than we have ever had before.

As Congregationalists we have our own problems to face. Of course we have; we have always had them. God is good to us and gave us work, and will also give grace. Our denominational polity has helped us thus far. By it we have educated the state and helped the world, and if we are true to it, we shall again be helped and made helpful. It is a polity good for all the days, for Christ is in it, and we believe that he is about once more to show forth his glory. We believe that, like Mary, we are assisting at a new miracle, and our highest wisdom, like hers, is to do whatsoever he saith.

Christ is not dead but living, and since he lives his cause shall live also. His day shall not depart. There shall remain a Sabbath-keeping for the people of God. The Bible shall come again with great power. The angel of a new annunciation shall appear, God will overshadow his people, the power of the Most High will come upon them. The greater works shall be done. Jesus, in his body of believing people, will cast forth the devils of our civilization. He will heal the leprosy of lust. He will silence the winds of war and still the sea of confusion. He will open the eyes of science that it may see God. He shall be as a refiner's fire. He shall purify the son of Levi.

So we believe. So we wait and watch, believing. "In thee, O Lord, have we trusted. Let us never be confounded."

And to you, our brethren of the American churches, may I say that we look to you to wait and work and watch and pray with us. God, who according to the mystery of his will has left many nations as yet in darkness and silence, has drawn us into the light. He has

chosen the Anglo-Saxon race. We are elect nations — selected to carry his word, proclaim his law, honor his day, and send forth the Gospel of his love. The sea divides, but the election unites us. The needs of mankind demand that we, being many, should be one in Christ Jesus, one in truth and love and service till he come.

DOES THE APPLICATION OF DOCTRINE TO PRACTICAL LIFE CONSTITUTE EFFECTIVE PREACHING?[1]

REV. DAN F. BRADLEY, GRAND RAPIDS, MICH.

Effective preaching is preaching that produces results. It may be assumed that good preaching is not an end in itself, but is a means to an end. "It pleased God, by the foolishness of preaching, to save them that believe." There is no New Testament warrant for supposing that there should ever be a call for preaching which should not result in salvation. Effective preaching, then, is such preaching as shall save men, with all that may be involved in the word "save."

But "salvation" being a very general term, it becomes necessary to consider what is involved in it. And we find it involving different things in different places. In the Pacific Islands it includes the covering of physical nakedness, the cleansing from physical uncleanness, the building of homes, the establishing of agricultural and industrial life, the creation of ethical principles, the rearrangement of the family upon the monogamic basis, the development of civil government, and the introduction of all those ways by which people become civilized, as well as the bringing of the individual soul into personal relations with Jesus Christ.

Salvation in Micronesia implies the reconstruction of savage society as well as the regeneration of the savage individual. No preaching is to be regarded as effective in Yap or Satoan which does not result in such salvation as I have described.

In China salvation means a different thing in detail though not in essence. The preacher who seeks to save a Chinaman finds a man already clothed, industrious, with well established family customs and a highly complex civil government constituting a civilization. He has also a fairly well rounded system of ethics and

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[1] Page 17.

a more or less developed religion; still the Chinaman needs to be saved from a civilization which is cruel, with a system of justice which is unequal, from a code of ethics which makes him a torturer of women and a murderer of infants, and from a religion which gives him a grotesque idea of God. Here again society needs reconstruction and the individual needs regeneration, and that will constitute effective preaching in China which brings about those two results.

Once more, let us take the case of Bohemia, where our preachers have gone "to save men by the foolishness of preaching." The citizen of Austria also is a child of an ancient civilization, where industry prevails, and a highly developed code of ethics, and a religion which recognizes the one God, and Jesus Christ as his son and our Saviour. But the Bohemian is held in fetters of stark superstition. The way to God is hedged up by forms and ceremonies, and society is in bondage by reason of false interpretations of ethical truth and the perversion of religious truth, and the Bohemian needs to be made free in the social life, and free in the religious life, free to come unto God and to respond to the direct influences of God's spirit upon his conscience, and that constitutes salvation for him; so, that will be effective preaching, which brings about that salvation.

Once more, the citizen of the State of Maine, rejoicing in an enlightened civilization, which cherishes the highest ideals, living under a government the most perfect yet known, and subscribing to ethical principles which have no superior, yet needs salvation for himself and for the society in which he lives. He needs to be saved from the selfishness which enjoys all these good gifts without gratitude, from a greed which tempts him to absorb the blessings of God without sharing them with his fellow-men, from an indifference to the spirit of God and to obligations of a loyalty to the Divine Son of man. For he who is not contributing of his means, his time, his example, his prayer, to the building up of the kingdom of Christ in the world needs to be saved; and that will be effective preaching which causes him to surrender himself wholly and completely to the service of Jesus Christ, to confess him in the church, and to acknowledge his responsibilities to his fellow-men. To save this man in Maine, and reconstruct whatever is defective in his social institutions, is the object of preaching here.

It will be seen that effective preaching, whether in Micronesia or China or Bohemia or Portland, will be preaching that saves the man

from his sins, whether they be gross and material or spiritual and intellectual, — and saves society from its injustice and its defective organization.

This salvation will appear primarily in the regenerated man, and secondarily in the prosperity of the institutions that grow out of his regeneration. Effective preaching, then, will result, first, in holy character; second, in prosperous and growing churches and Sunday schools, in hospitals and libraries, in healthy and well governed cities, and in such other visible and tangible proofs of the activity of good men. From this point of view effective preaching is practical preaching. It is preaching with an end plainly in sight. It is preaching to accomplish a clear result, and that result is to be determined by the need of the particular human being for whose salvation the preaching is done.

Taken in those visible results that are most easy to discern, effective preaching by a pastor will result in building up strong, earnest characters in those who hear him, and in the maintenance of a vigorous church life. The church that enjoys effective preaching by a pastor will possess men and women who are sensible, liberal, devout, intelligent; and the church itself will be an active, growing, aggressive church, interested in every good word and work, and blessing the community in which it lives.

Effective preaching may be, in part, tested by reference to the Year Book. If in the proper columns reporting a given church there appears to be a reasonable number of persons uniting with it, if there is an appropriate enrolment in the Sunday school and Christian Endeavor Society, if the various blanks for benevolences are properly filled out with a suitable number of figures, and if from year to year these returns show more or less of gain and improvement, the church may be estimated to be vigorous, as a result of effective preaching.

If, on the other hand, these figures are small or entirely absent, and the proportion of home expenditures and benevolences shows too great a disparity in favor of the former, if the membership shows losses rather than gains; if the number of females in the membership exceeds the number of males in an unusual degree, — then it may be assumed that the church has been suffering from preaching that is not effective. Yet these tests may not be entirely accurate, and there may be unusual circumstances which prevent the ingathering of members or the gathering up of gifts for the

Master's causes in any given year. It is only as these figures are watched from year to year and from decade to decade that they may be regarded as showing the accurate test of preaching. So it is fair to assume further, that if a whole denomination scores, year after year, losses instead of gains in membership, as we have heard this afternoon, smaller receipts for benevolences, instead of larger, diminishing numbers of children in the schools, fewer men, as compared with women, — the preaching is ineffective, and the man in the pulpit is to blame. It is proper to ask, as one of our papers has recently asked, What is the matter with the minister?

But how does doctrine affect the matter? To what extent may it affect the power of the pulpit in securing the results I have named?

To my own mind doctrine has everything to do with effective preaching, for all practical life depends upon doctrine. As a man thinks in his heart, so is he; and he thinks in his heart very much as the preacher is able to convince him or fails to convince him. I heard it said in Hartford, that the character of that city had been made by its ministers. Historically, the great preachers have been preachers of doctrine, and, what is more, each great preacher had had his own special doctrine which he emphasized.

We scarcely need to remind ourselves that Paul was a great *doctrinal* preacher; that the triumphs of the early church centred about *doctrines*; that Luther's great doctrine of justification by faith shook all Europe; that the doctrine of free grace made John Wesley the power of God unto salvation for multitudes, and founded what is now the largest division of the church in Christendom; that Charles G. Finney made religion once more a thing of life by emphasizing better doctrine of divine sovereignty and free will in the churches of New York; and that Moody, by preaching the divine doctrines of Christendom in their simplest terms, brought about the most effective revivals of religion known in this country. Why, then, do men object to doctrinal preaching in these days, and speak as if it were an intolerable nuisance to be borne with scant patience by the ordinary hearer? Is it because of the hard-heartedness of the hearers and the unwillingness of men now to listen to the truth? Have they, with one accord, become diseased with itching ears? I think other reasons must be found for this widespread criticism and restiveness against the preaching of what are unfavorably known as "docrinal sermons."

In the first place, if I may refer once more to historical citations, it will be remembered that the doctrine of Paul was applied practically. The doctrine of the resurrection of the dead was no mere metaphysical thing with him; he applied it to the sceptical and superstitious life of his time, and made it effective to his hearers as it was to himself, in emphasizing the reality of the spiritual world, in stirring within the minds of men a sensitiveness to the appeals of conscience, because of the near certainty of "those things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." As he was brave, so he made the men around him brave, by looking for that crown of righteousness which God had ready for all them that had loved his appearing. The reality of the living Christ, the actual presence of Jesus beyond the bloody arena, to welcome and commend his faithful servant, — that doctrine Paul used with tremendous practical effectiveness in his preaching. That was the doctrine which made the deep impression everywhere; and Festus, summing it up, said that the Jews had certain questions against him "of one Jesus who was dead, and whom Paul affirmed to be alive."

Once more, when Luther stripped away from Rome her fairest provinces by the preaching of the doctrine of justification by faith, it was not a mere metaphysical speculation, a mere theological dogma, for which the reformer contended so gloriously; it was pressed home upon the life of the individual, to bring him face to face with God and his Saviour, and made him feel the necessity of cleanness of heart. And that splendid reform broke down forever the ecclesiastical circumlocution office built up by the church, whereby a man was to approach his Saviour, resulting in the changing of men's individual lives and a purification of Christian society.

Again, when John Wesley preached the doctrine of free grace, it was to make men behave according to a higher and holier motive than they had been wont to obey, resulting in the renouncing of profane language, of intemperate habits, and of looseness both in the Christian membership and in the ministry of the church.

Mr. Finney's doctrinal preaching was practical and effective in giving to men who had excused themselves, on the ground of predestination, from making any effort to obey the commands of Christ, a realization of their personal responsibility "to do justly and love mercy and walk humbly before God."

The work of Mr. Moody is so fresh in our memories that we need

not more than allude to the fact that the "simple gospel," so called, which he preached was the mighty doctrine of the necessity and possibility of immediate repentance and faith, and it practically resulted in the turning of multitudes from sin, and in their trust in the Lord Jesus Christ for maintaining a life of righteousness.

Now, at none of these periods of great and effective preaching did men object to doctrines. It was the *doctrine* which attracted the multitudes; it was the *doctrine* which they carried home with them to work out in practical life. It was not the rhetoric, the magnetism, the graces of eloquence, but the bringing home to the human conscience and human understanding, by the power of the Spirit, the great emphatic doctrines of Jesus Christ. And it is fair to assume that such doctrinal preaching will never fail to be attractive and to be effective.

Men have their right to object to the doctrinal preaching that is merely *academic*, that discusses in never so fine language the "points" of doctrine. Again, they have the right to complain of doctrinal preaching that emphasizes minute technical things rather than great things. Congregations in these times do not patiently listen to the mere tithing of "mint and anise and cummin," as to the attitudes and forms of prayer, as to whether one should dance, play cards and go to the theatre, as to the proper carrying forward of ritual, as to the modes of baptism, or as to any of those minor matters which have sometimes filled the minds of preachers with anxiety, and their tongues with bitterness. Who cares now whether sprinkling or immersion is the proper form of baptism? Ordinary men pay little attention to the minor technicalities of religious belief and practice; they care not whether the church has the Episcopate or any legitimate ministry. That ministry the ordinary man counts legitimate which carries home to the consciences of hearers any doctrine of grace or righteousness which makes him a better man. Ordinary men are not concerned about orthodoxy or regularity, but they have a keen scent for sincerity and good sense, and they are more certainly instinctive of what is truly of Christ than are average preachers, trustees, associations, councils or seminaries. They will respond to Moody, though he could not be ordained in any Congregational church; they will throng to listen to Brooks, though his own church is afraid of him; they will hear B. Fay Mills by tens of thousands so long as he preaches Jesus Christ and him crucified, and they will turn from him with startling suddenness the instant they miss that

accent of loyalty to the divine Son of God. The wise preacher studies the conviction of the average man, and tests his preaching by it. Even Charles G. Finney in his time found that people little heeded his preaching about the doctrine of perfection; and so he dropped it altogether in his preaching for that reason. He found they responded promptly and satisfactorily to the larger doctrines of the common faith, and it was those doctrines which gave him power. So Mr. Moody, though he was greatly influenced by the doctrine of the second coming of Christ in his own life and conduct, found it unprofitable to preach it; there was no demand for it, and he reserved it for the inner circle of friends and pupils.

Neither do average men in our time care much for doctrine that is strictly denominational. The Methodist Church has had its great growth in spite of Methodism. The Baptist churches flourish in spite of close communion, and the successful preachers of these great denominations seldom allude, except in private ways, to what is distinctly denominational. The Congregational minister, loyal as he is to the principles of the fathers, discovers no practical advantage arising out of preaching Congregationalism as such, and he scarcely ever does it. But the great doctrines always find response especially the doctrines that may be applied to the personal life of the hearer; and whoever preaches them with earnestness and sincerity finds his preaching effective. Neither in these days do men pay much attention to those doctrines that are upon the border line of Christian faith, namely, such doctrines as can be sustained out of the Scriptures only by the most sinuous efforts of exegesis and logic, and which do not naturally and promptly appeal to the good sense of men. To preach the doctrine of the fall in Adam would be to empty the pews, based as it is upon an uncertain and brief discussion in the epistles of Paul. The doctrine of election and predestination and original sin find no response, because men believe them to be unreasonable; and strict Calvinists, though they may hold them as belonging to a precious system which cannot be discarded, do not often preach them except to a selected and chosen company.

It probably is the case that much of the objection to doctrinal preaching is the objection to the doctrines that are held to be unreasonable, that do not appeal to the judgment and common sense of people, that set forth a feeble conception of God, that find their basis only in a strange and metaphysical interpretation of Scripture. Moreover, men's thinking has been profoundly changed

in these later days of the development of philosophy. In spite of all the resistance made to it, the thinking of all sorts and conditions of men has been modified by the idea of development. Christian doctrines that have been held for ages are shaken in the confidence of average people if they do not naturally and smoothly fit into evolutionary ideas. For this reason it has become increasingly difficult to preach effectively upon the basis of the merely miraculous. The parables of Jesus have more weight with this generation than his miracles. The old doctrines of arbitrary eternal punishment for sin are with greater difficulty justified; and the preacher finds it easier to preach effectively of the natural consequences of sin under law than of judicial condemnation of men in a final judgment. The result is that the preacher is less and less inclined to preach these sterner doctrines, as they are called, as he finds them ineffective. They find impatient listeners and the church does not grow well in their frequent setting forth.

On the other hand, he finds men greeting with pleasure the doctrine of God's infinite compassion and love as revealed in Christ — of God's complete fatherhood, that can never be changed into anything less than a compassionate fatherhood by any legal or theological quibble — the fatherhood of the parable of the Prodigal Son. The preacher finds, along with his fatherhood of God, the doctrine of good samaritanship as effective in building character. Human brotherhood, when preached with earnestness, builds up the individual character and makes a strong, earnest church. And the splendid doctrine for a future life of power and beauty is always effective — a doctrine which brings comfort to disappointed souls and cheer to the bereaved — that doctrine is effective, bearing upon practical life to make it grow more and more beautiful; it fits into the mood of the times and men are never afraid of it.

A larger doctrine of inspiration, which gives us a Bible free from the millstone which so long hung about it, of having to justify every statement in its covers, the broader doctrine of the Bible as a unique record of God's great revelation, giving us, instead of the stilted characters of an impossible inspiration, the real characters of actual human history, — that newer doctrine is effective. It is a great relief when the preacher needs not justify apparent cruelty, nor things which shock our moral sense because related of Bible saints. That the wonderful poetical conceptions of Genesis are so close to the facts as nature records them, and that the prophets

were fallible men of like passions as we are, but through whom God has wrought righteousness as through no other men, comes to be a reason for the increased effectiveness of his preaching.

And in the humble opinion of the writer these doctrines will be preached with more effectiveness when the preacher has the full courage to adjust his language and his thought to the philosophy of development and the freedom of interpretation and broader conceptions of the Bible which have now come. The fear of consequences has, in the last ten years, greatly hampered the preacher. His distrust of the old ways has not been fully yet equalled by his trust of the new ways. Though he abandons the old phraseology, the new phrasing is still awkward; it frightens him a little to use the modern dialect, and so his preaching is ineffective. It is the utterance of the diffident advocate, the timid, halting, fledgling pleader at the bar of conscience. But boldness and the accent of sincerity are bound to come, as preacher and hearer adjust themselves to the new order and the new language, and God will still more wonderfully fulfil himself, and by the "foolishness of preaching" save them that believe.

The multitudes are waiting to hear the preacher who, taught of the Holy Spirit, trained in modern ways of thinking, and believing his message with all his soul, is ready to "cut loose" and preach with all his might the doctrine he believes. The true thing said without confidence is not much better than the untrue thing. The true word spoken with the authority of conviction constitutes the effective preaching. When the preachers of our denomination have something to say, — *doctrine*, — and apply it to men's needs, — *practical*, — and put the enthusiasm of God-sent men into it, — *effective preaching*, — then there will be no losses in membership; the Sunday school will fill up, the figures of benevolences will be large, and there will be no debts to raise. I sometimes think that our ranks are burdened with two kinds of preachers, who cannot, in the nature of things, preach effectively: first, the poorly trained man, who has no proper message, and therefore preaches a mediæval jargon; and second, the over-trained man, whose message has been so qualified and emasculated by his training that it amounts to nothing after it is uttered. The one has too much imagination, the other none at all. Neither of these men has any doctrine worth the attention of their hearers. The one preaches unreasonable tradition, calling it orthodoxy; the other preaches negations, calling

them liberal views. They touch men nowhere, and accomplish nothing. They hinder the progress of the churches. The one believes and teaches too many things that are not so; the other believes and teaches too little of the big verities of Christ's gospel.

The churches wait for men well equipped and using modern vernacular, who have a message big enough to include the whole doctrine of Jesus, and who are not afraid to let men have it all thrilled with passion and conviction, and who are ready to stand by it with a daily life of personal consecration and devotion.

THE TYPE OF CHRISTIAN CHARACTER FAVORED BY CONGREGATIONALISM.[1]

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The task to which your Committee on Program has invited me this evening is to say something regarding "The Type of Christian Character favored by Congregationalism." Such a theme demands historic rather than theoretic treatment. It is as easy as it is idle to speculate as to what the character fostered by Congregationalism should be. Our interest is rather in some salient features of Congregational character as actually developed by the more than nine generations of Congregational growth on American soil.

In examining the effects of Congregationalism on Christian character the temptation is strong to turn to the lives of individual Congregationalists, especially of those of eminence, as examples. Such figures as that of the patient, self-denying, sagacious William Bradford, among the founders of Plymouth; of the statesman-like Thomas Hooker, in the beginnings of Connecticut; of saintly John Eliot; of Jonathan Edwards, the seer, who seemed almost to talk with Gdd face to face as did Moses of old; of Samuel J. Mills, the inspirer to missionary endeavor; of Edwards A. Park, the keen-minded teacher of a larger number of our Congregational ministry than have learned theology from any instructor beside; of Henry M. Dexter, the beloved investigator of Congregational history and principles; of President Finney, the ardent evangelist; of Truman M. Post, the devoted advocate of Congregational ideals; of General Armstrong, consecrated to the elevation of a despised race, immediately rise

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[1] Page 17.

before us. The impulse is natural to seize upon one or other of these heroes of our history, or of many others by whose shining names our annals are adorned, and say: Here is the normal Congregationalist; describe him and you will see the type of character fostered by Congregationalism.

It is, indeed, true that each of the men of eminence of whom mention has been made was profoundly influenced by Congregationalism, and that we see Congregational traits distinctly manifested in them all; but to turn our attention to such individual examples only is too selective and unrepresentative a process. It is as if we should picture the American national character simply by outlining the biographies of George Washington and Abraham Lincoln. They were representative Americans, truly; but America produces a Washington or a Lincoln but once in a century, and, however illustrative of the possibilities of American political development these chiefs of our republic may be, they tower so high above the average man as to give a distorted impression when held up as the normal and expected product of our ordinary American life.

To judge normal Congregationalism simply by two or three of its most eminent sons is like estimating Methodism as a whole by the standard of ohn Wesley only; like testing the value of Roman Catholicism merely by a biography of Francis of Assisi; like attributing to Lutheranism in general the peculiar energies and aptitudes of Martin Luther; or seeing the characteristic fruits of Episcopacy everywhere in William Laud. Traits illustrative of some aspects of the branches of the Christian church, of which they were leaders, conspicuously mark each of these men; but to regard the general characteristics of great religious bodies as summed up in any one or any ten of them is to judge corporate religious life by a standard at once too high to represent the attainment of the average Christian, and too narrow to set forth the breadth of collective Christian life.

Though all associations of men are composed of individuals they are far more than a mere aggregation of units. They possess a corporate quality as truly and as easily recognizable as the peculiarities of any individual. The traits of the German, the Irish, or the Italian races are as vivid to our thought as those of any man who bears the common racial name. The city in which we are assembled has a corporate character, a flavor, and a quality of the collective public mind, which, though it may not be fully exemplified in any

one of its fifty thousand inhabitants, distinguishes this community at once from a city on our Mexican Gulf, or on the Pacific Ocean. We speak truly when we say that a certain type of piety is Quaker, or Roman Catholic, or Methodist, for we recognize the corporate traits of which it is the manifestation; and with equal propriety and distinctness we refer to a Congregational type of Christianity.

Three principles, more or less clearly grasped by the founders of modern Congregationalism, have characterized it, and shaped its thought of the Christian life; not that these principles were all clearly formulated. One was expressed with the utmost distinctness in words; the others were implied rather than uttered. But all underlay and conditioned the conception of religious truth, out of which Congregationalism grew.

One such principle, and the one of which mention has been made, as clearly formulated by the founders, was that of the sole authority of the revealed will of God in all matters of faith, practice, and government. Our spiritual ancestors were Congregationalists simply because they believed that God had revealed a Congregational order of church polity no less than a manifestation of his gracious purposes to sinful men. Nothing for which a lower authority than that of God himself could be cited was binding on the Christian. Nothing which bore the impress of the Divine will was to be neglected or set aside. Their interpretation of that revelation differed in many respects from ours. They looked upon the Bible as in the same degree authoritative from cover to cover, and drew equally from law-giver, historian, psalmist, prophet, evangelist, or apostle, what they conceived to be the immediate and absolute will of God concerning all that the church should be or know. They regarded all Divine revelations as shut up within the Bible's pages. The record therein contained they viewed as full, and no less as final and complete. Our altered conceptions of the progress of revelation have changed our emphasis on many portions of the sacred volume. We recognize a human element and a progressive character in revelation, and an adaptation of some of its aspects to local circumstances and temporary stages of development which they did not perceive. Unlike them we do not believe that a minute and complete pattern of all proper church organization can be gathered, or was divinely intended to be gathered, from scattered hints and phrases of psalmists and apostles. We see in the Bible great principles rather than detailed prescriptions of church govern-

ment. The Book which they and we alike honor as the Word of God we do not use in quite the same way as they did; but we shall be false to a basal principle of our Congregational heritage if we fail to listen for God's voice in whatever revelation he has made. He alone binds the conscience, and deserves obedience.

A second principle, not so distinctly put into words as that at which we have just glanced, but equally evident in the practice of our spiritual ancestors, was the confident belief that religious truth can be ascertained from the records in which the Divine will has formulated it by the honest and painstaking application of the ordinary processes of the mind, such as are employed in the search for facts and principles in any other department of human knowledge. The interpretation of God's truth, they held, has not been placed in the keeping of a teaching church, to whose fathers, doctors, and councils the individual judgments of Christians must conform. Truth, they affirmed, has not been set forth finally, and without possibility of further revision, by ancient councils, whether of Nicæa, Ephesus, or Chalcedon, or even by modern assemblies, however honored, at Dort or Westminster. Truth lies open, they believed, to the reverent search of all who would seek it. The tools they brought, the common tools of learning in that age, were exegesis and dialectic argument. They did a noble work with them; but the modern workman needs to supplement them from the ampler chest which the study of archæology, of history, of sociology, and of the natural world has furnished. Yet, however much his equipment has been enlarged, this principle of the right always to search for Christian truth and to seek for fuller and more accurate presentations of its content, is a basal element in Congregationalism to-day.

Closely connected with this view of the openness of religious truth to reverent, patient examination is a third principle, like the one just noted, unformulated by the founders of Congregationalism, but implied in their thought. Congregationalism is pre-eminently a layman's type of Christianity. In a true sense the whole Reformation movement out of which Congregationalism sprang was a protest of the laity against the denial of the universal priesthood of believers which the mediæval hierarchy had made. But Congregationalism went much further than Lutheranism or Anglican Episcopacy. The layman, it held, if equally learned, is as able to judge of Christian truth as the minister. It is as much his duty to do so. More than that, he claimed of right his part in the government of the church.

By the votes of the lay membership the minister was chosen; by lay election new members were added to the church; by the suffrages of the laity as a whole, not at the will of the pastor alone, or assisted by a few chosen lay elders, discipline was administered. Distinction in office was asserted, but the conception of any sharp line of discrimination between "clergy" and "laity" Congregationalism repudiated. The whole body of disciples was, in theory at least, entrusted with the duties, rights, and privileges of the church. All are alike stewards in the household of God. And this, too, is a principle which modern Congregationalism has received as a part of its birthright, and one which the increasing democracy of society has but emphasized with the flight of time.

Our conspicuous Congregational trait that flows from these principles is a spirit of self-reliance in undertaking Christian work or in maintaining the institutions of the Gospel. By self-reliance I do not mean any forgetfulness of that ultimate dependence upon God which is the fundamental element in all true piety, and is as marked a trait of Congregationalists as of any body of Christians beside. From the chartering of the Mayflower to the planting of the latest church in the newest portions of Oklahoma, trust in God, and confidence in his blessing upon those who labor with him, has been the motive spring in Congregational endeavor. But among Christians of equal sense of the dependence upon God of all true Christian life, there is a great difference in the degree in which the personal responsibility for the human share in all Christian enterprises implied in the Apostolic declaration: "We are laborers together with God," is felt. It is to the credit of Congregationalism that its disciples generally have shown themselves ready to take the initiative in planting churches and schools in the communities in which their lot is cast. A company of Congregationalists, even in the absence of a minister, is seldom without a leader, or without a sense of their duty to undertake some active Christian work. And in proportion as Congregationalism has accomplished its appropriate results, it has trained its disciples to efficient democratic self-government in church affairs, to ability to bear responsibility on church committees, and to some degree of self-direction in Christian activity. It would, indeed, be too much to claim any conspicuous manifestation of these self-reliant qualities in every Congregational church; but, remembering that we of the Congregational name are not the only possessors of the Congregational polity, it may truly be said, I

think, that no form of church organization has so fostered individual initiative in Christian work, independence of judgment, and capacity for intelligent self-government.

Equally the natural fruitage of Congregational principles is a further trait of the type of piety favored by Congregationalism, — its intelligence. Like all Christians who felt the strong impulse given to religious thought by Calvin, Congregationalists from the beginning have loved the school and the college. They do so still. Beyond any other religious body in this land, they have fostered education. Though a modern Congregationalist might smile at the quaint phraseology of the Massachusetts statute of 1647, which gave as the cause why schools should be established, that "one chiefe project of y^{t} ould deluder, Satan [is] to keepe men from the knowledge of ye Scriptures," his reason for supporting education is essentially the same to-day. He believes that intelligence is of exceeding value to a full-rounded Christian life. The apprehension of God's ways with men demands no exercise of a blind and unintelligent faith. It calls for the best use of the utmost powers of heart and mind which God has granted to men. Education is a safeguard to the church no less than to the State. A Christian who is not endeavoring to learn more of God's truth in the books of nature and of grace is not a Christian who shows the appropriate fruits of the Congregational conception of the religious life.

Such self-reliance and such emphasis on intelligence as have been pointed out as characteristic of the Congregational type of piety are naturally associated with a third quality, that of independence. A Congregationalist is typically a man who thinks for himself. Each Congregational church holds itself competent to formulate Christian truth in its own statement of belief. Many a Congregational minister, especially in the years immediately following his graduation from the seminary, believes himself competent to improve the doctrinal statement of the church of his charge. Congregational societies for missionary work at home and abroad have been singularly independent of direct and responsible relation to the churches in their inception and management. Congregational churches rejected a prescribed liturgy originally because they believed it contrary to the Word of God; but they now freely modify their services, and each church feels at liberty to be a law unto itself. In all departments of thought, worship, and activity this spirit of independence is manifested. To many of those who have been trained in

an atmosphere less unfettered than that of Congregationalism such freedom as is manifested in the discussion of great theologic themes, to call attention to but a single instance of this independence is incomprehensible and seems highly dangerous; but to those who have entered into the spirit of Congregational history and faith the fundamental spiritual unity of our churches, their harmony and fellowship, show this freedom to be a blessing rather than an evil. In no religious body, I think it may be truthfully affirmed, is there more oneness of spirit and brotherliness of feeling than in our Congregational churches of to-day. Better a unity of spirit in the cause of Christ and in loyalty to him, whatever our minor divergences, than a uniformity of confession or ritual maintained by church courts or ecclesiastical censures.

Such independence in discussion and action implies a further quality in the type of piety favored by Congregationalism, — that of openness to new thoughts and methods. Since the time that John Robinson expressed the confident belief — regarding church polity certainly, if not in respect to Christian truths in general, as many think he intended, — that "the Lord had more truth and light yet to breake forth out of his holy Word," Congregationalism has been marked, in some measure at least, by hospitality to fresh presentations of the content and significance of the Gospel message. Least manifested in the seventeenth century, when this quality seemed at times almost absent, it gave us the most original school of American theologians in the eighteenth century; while in the nineteenth, it has been increasingly apparent, not only in the influence of such a thinker as Bushnell, but in the welcome accorded to foreign religious thought, particularly to that of England and Germany, in recent years. The readiness of Congregationalism to welcome new methods of Christian activity may be sufficiently attested by calling to recollection the facts that Congregationalists were the first Protestant Christians on this continent to organize for foreign missions, that they established the first Protestant theological seminary in America, and that a Congregationalist originated, and Congregationalists have welcomed, the Young People's Society for Christian Endeavor.

The appropriate fruitage of such hospitality to new thought and method is to be seen in a spirit of charitableness which I think we may claim as highly characteristic of our churches. They are tolerant of one another's divergencies. They trust one another's Christian character. They can, as has been abundantly proved by

the debates of recent years, discuss keenly and feel strongly, and yet be brethren. Their sympathies are not confined to those only of their denominational name. They have a friendly spirit of co-operation with other Christian bodies. They have no desire to arrogate to themselves the exclusive use of the title "Church," or to deny to others whose views of sacramental observance differ from theirs full recognition as fellow Christians.

The Congregational type of piety has its dangers and its faults as well as its virtues. He would be a blind panegyrist, indeed, who refused to recognize them. Its emphasis on intelligence in religious things has led it at times, chiefly in the past, to lay too exclusive weight on the intellectual side of religion, to the neglect of its emotional aspects. Important as the sermon is, — and its place in Protestant worship must always be central, — Congregationalism has at times been prone to esteem the sermon practically all the service. Prayer, scripture, and song have sometimes been "preliminary exercises" in the thought of minister and people. But such an overestimate of the intellectual side cannot truthfully be affirmed of the present, when the cry goes up from many quarters for improved Sunday school instruction and for catechetical classes that our young people may be better grounded in the rudiments of Christian doctrine.

With the consequences of some aspects of our Congregational independence we face a more difficult problem. For communities of moderate size, permanent Anglo-Saxon population, and a high average of general intelligence the, Congregational type of piety and the Congregational church are admirably adapted. The history of New England demonstrates the fact. But how to maintain self-governing and, in aim at least, self-supporting local churches amid the shifting peoples of great cities, especially where poverty limits the means and increases the needs of the congregation, is a problem which not even generous contributions to home missions can wholly solve. It requires some greater degree of individual and churchly co-operation and concentration than we have yet developed.

Very similar in its difficulty is the problem presented by the decaying hill-town community, with its decreasing native population and its influx of foreigners by birth, and aliens to our religious ideals. It is a problem distressingly familiar in many sections of our country besides New England. The independence of our Congregational type of piety grapples with it with difficulty. Congregationalism

recognizes the obligation that lies upon the strong to help the weak to bear their burdens, — burdens of diminishing resources in men and women of strength and leadership quite as much as of declining financial ability, — but how the stronger can most effectually help the weaker neighbor is a question which state and national home missionary societies and regular contributions, helpful as they are, do not wholly answer.

Nor is Congregational piety without its more individual point of strain in these days of changing standards of personal Christian conduct. The passing of the old Puritan strenuousness regarding amusements, the comparative disuse of family worship, the growing emphasis on the social rather than the individual message of the Gospel, the diminished sense of the duty of attendance on the public worship of God's house, which are undeniably characteristic of our times, have undoubtedly greater peril for those accustomed to individual freedom of thought and action than for those whose ideals of religious observance are more uniform and prescribed. Yet, judged by the standards of other Christian bodies which are affected by the same influences as our churches, Congregational piety is adequate to this test. Its manifestations are changing in some respects; its vital principle of loyalty to the Master is as firm as ever.

And one final trait of the type of piety fostered by Congregationalism justifies any Congregationalist in hopefulness regarding the ultimate solution of any questions that press upon us. Congregationalists have felt in high degree the obligation to labor for the advancement of the Redeemer's kingdom, not merely in the local churches of which they are members, but in its wider aspects. The feeling is characteristic of them to-day as fully as at any time in the past. Theirs is a strongly missionary spirit. The centre of interest in missions may vary. At one time it may be the work of spreading the gospel abroad that most appeals to Christian effort and benevolence. Now, if we may judge by the recent experiences of our missionary societies, the larger response goes forth to more local objects of Christian labor, oftentimes but loosely, if at all, connected with our distinctly denominational activities. Congregationalists are largely content to sow the grain and let others reap the harvest. Their interest goes out readily to the broad range of the religious and semi-religious, educational and philanthropic causes that have the general betterment of the community as their

aim. We may deplore this tendency to seek other channels than those in which the benevolence of the fathers flowed. The present speaker certainly does. Better would it be, in his estimate, if a larger loyalty to our established denominational agencies should bring with it an enhanced sense of the primacy of their claim on our gifts; nor can the expenditure of so much of the labor and the money of the members of our churches on objects having philanthropic rather than distinctly evangelistic ends be without its serious inroads upon what the churches have heretofore considered their chief work. But we recognize the fact that though the proportion of interest in objects of out-reaching benevolent effort may change, some such interest and effort is increasingly regarded as part of a normal Christian life and is a prime trait of Congregational piety.

Each important group into which the Christian church is organized has its characteristic type of piety. The one deep Christian life which is the basis of them all reveals itself in many forms. That characteristic of Congregationalism is as individual, as simple, and as wholesome as the New England of the fathers by which it was so long nurtured. Without the emotional enthusiasm of Methodism, without the sense of ancient usage and sacramental nourishment felt by high church Episcopacy, without the mysticism frequently found in German Lutheranism, or the renunciation of the individual will characteristic of Roman Catholicism, it flowers forth, sturdy, independent, profound in its sense of God, deeply conscious of its responsibility to him for personal conduct and for the betterment of the world in which he has placed us, and eager to know all that it can of his ways with men.

THE SACRAMENTS: THEIR FUNCTION IN PERSONAL LIFE AND IN ENLARGEMENT AND IMPROVEMENT OF THE CHURCHES.[1]

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The simple ordinances appointed by our Lord have taken a strong hold upon the history of the church. Baptism and the Lord's Supper are sacred symbols, both given by our Saviour's command. The value of these ordinances is confirmed by experience. Ceremonies are needed in all important institutions. A ceremony

[1] Page 17.

has been called "A golden chain about the neck of Faith," and this figure illustrates its danger as well as its beauty, for the sacraments have been both the strength and the weakness of the church.

To speak first of baptism. It has been abused both by haste and delay. The early church magnified its power as a regenerating ordinance, and held it over men as a terror, so that some deferred it till near death. Believers in an exclusive form have so insisted upon that, that they have led some into divisions and uncharitableness. Many, while deeply feeling these evils, and recognizing the danger of slavery to the letter, have fallen into indifferentism. Household baptism, though acknowledged from early times to be the practice of the church, has been of late too much neglected. It is not a privilege merely, but a sacred duty, for believing parents to seek baptism for their children as well as for themselves. The church has long outgrown the doctrine that only elect infants are saved.

The rite of infant baptism, if properly viewed, is therefore an expression of hearty faith in our Lord's love for little children, and that, whether living or dying, they are his. This ordinance is the covenant with believers for their children as well as themselves. The Christlike heart revolts from the thought of a salvation which holds out only a dim and doubtful hope for children. If God has no blessing for the infant, the mother scarcely craves it for herself. This service, properly conducted, is a strong encouragement to Christian nurture, as almost surely issuing in a sanctified life.

The advice given by the late Dr. R. S. Storrs to a young minister was: "Make the rite of infant baptism tender and impressive, so shall it have a lasting power on the church and all who witness it."

A true idea of society makes the family the unit, and not father or mother or child separately. This, as I understand it, is Paul's idea, when he calls the children of believers holy and not unclean; *i. e.*, they are dedicated to God, and not incapable of Christian relationship, or shut out from the church, as having no part nor lot in it. Nothing can be less likely to produce a pious household than the plan, sometimes expressed in words, of letting the children grow up to mature years, to choose for themselves. As well might the farmer say, "I will not prejudice the soil to fruit or grain, but wait and see what may come of itself by wind-blown seeds."

One reason that Protestant churches lose so many of their children is because of the neglect of infant baptism, with the constituent

ideas that enter into it, — faith in the loving purpose of our Heavenly Father for them, and the assurance of his blessing upon parental faithfulness. While we would not have new-born children hurried to the meeting-house to be baptized, as they were in early Puritan days, without waiting even for the mother to gain strength to accompany them, we would have the sacred duty fulfilled in due season, and every effort to develop the importance of family life, and impress upon the age the sacredness of the household, which we are in so much danger of losing. The baptism of those in mature years should be in connection with their own faith and covenant, while others received into the church, who have been baptized in infancy, should be reminded of the debt of gratitude they owe to God for pious parents and the faith which consecrated them to the Lord in infant days. Thus the church itself becomes a household of faith, united to the Father, "from whom every family in heaven and on earth is named." Eph. iii. 15.

Passing briefly from the first sacrament, let me dwell more at length upon the second. Baptism, it has been said by Dr. Gordon, was instituted "for the beginning of the Christian life, while the Lord's Supper marks the law of its growth." It was instituted the night before our Saviour died. It is hallowed by his farewell words, and the most extended discourses that fell from his lips, whether in exact form or drawn out in loving sympathy through the mind of John, in five chapters of his Gospel, from the thirteenth to the seventeenth, inclusive. Both sacraments link the Old Testament and the New. Dean Stanley has remarked that the Lord's Supper is the most Christian of all institutions, and also the most Jewish. The Passover represented the birthday of freedom to the Jews, while the Lord's Supper was the symbol of freedom to all humanity. Though a parting meal, it was not wholly sad, for our Saviour's words were full of comfort and promise, and at the close they sang the Passover hymn, in part or whole the Psalms, from the hundred and thirteenth to the hundred and eighteenth.

Some have endeavored to show that it was but a Jewish feast throughout, and, therefore, have questioned the propriety of its continual observance. They have thought our Lord only meant to have it a consolation to the Apostles until his universal kingdom had been proclaimed, and that this was the coming of which he spoke when all Jewish rites should be swallowed up in the simplicity of Christian worship. Others, as the Friends or Quakers, have done

away with both ordinances, under the sweeping assertion that all form is abolished in Christ, and have supported themselves by such texts as pronounce the rejection of Jewish ordinances, "Touch not, taste not, handle not," and "The letter killeth, but the Spirit giveth life." In this temper, though without caring to fortify himself with texts, Ralph Waldo Emerson gave up the celebration of the communion in his ministry in Boston sixty or seventy years ago. Doubts have been raised more recently by the statements of some scholars who would limit our Saviour's words to a mere affectionate claim upon his chosen companions not to forget him, but to recall the memory of that parting hour to sanction their future labors and trials. Surely, say they, he did not need thus to perpetuate his name and work, but only to ease the sorrow of their hearts, which, he assured them, should be turned into joy. But, if we have any regard for the testimony of the church, and any faith in the spiritual instinct which led to the emphasis placed upon this ordinance, we cannot fail to be impressed with the fact that from the beginning until this present hour it has been the central feature of Christian worship. The Lord's Supper had no accidental origin. Its very simplicity and freedom from restrictions and rules regarding its form or frequency render its power and permanence more impressive. It became at once the bond of union and fellowship, the distinctive feature of Christian worship. To break bread together became to the disciples significant of their relation to Christ, the bread of life, which he had given to be the life of the world. As the Lord's Supper was observed on the day of his resurrection, it appears to have been regularly observed the first day of the week, hence called the Lord's day, as dedicated to him "who liveth and was dead, and behold, He is alive forevermore."

A singular abuse of the Lord's Supper arose even in St. Paul's day, the first of a long line of abuses, not yet wholly overcome. This abuse among the Corinthians seems to have sprung from their habits of luxury, by which the wealth of some was displayed even in their most sacred services. The poor were despised, the rich turning the solemn rite into shameful excesses. St. Paul rebukes them severely, and incidentally gives simple yet most impressive directions for the observance of the sacred rite. Thus by the false and sensual indulgences of the Corinthians, occasion was furnished for a more distinct and impressive presentation of the due order approved of St. Paul, and doubtless practised in the early ages.

History and authority are here combined; but we must not forget the warning and even severe censure applied by the apostle to those who partake unworthily, a warning often disregarded, but sometimes interpreted by tender consciences so as almost to debar them from the sacred service. "He that partaketh unworthily, eateth and drinketh damnation to himself," says the old version, but the revised version relieves us, as in many other places, by substituting judgment or condemnation, which, indeed, would follow any wrong doing, so that the humble soul need not think it an unpardonable sin even though weakness and wandering thoughts disturb him. In fact, St. Paul had reference to an open mockery of the rite, which few would be likely to commit.

Of other abuses growing up in later times may be named particularly the gradual exclusive appropriation of the sacrament by the clergy, called in the middle ages and since the Mass, from the word "Missa," by which the people were sent away after the service. Making this the principal part of worship, the clergy came to fulfil it by themselves ordinarily, giving it to the common people on occasions, and afterward restricted it to the bread or wafer carefully put into the mouth of the communicant. Of the doctrine of transubstantiation, we know that it came into full acceptance only in the thirteenth century, after a thousand years, and then not without dispute, as it gave occasion to the Hussite War, bloody and desperate, and lasting for many years. The Greek Church never accepted the tenet, and has always administered the Communion in both kinds. Yet, may we say, as no error is without some shadow of truth, that doubtless reverence for the exact words of our Lord had a powerful influence, and that as we read in the sixth chapter of John that the Jews strove over the question, "How can this man give us his flesh to eat?" it is not wholly strange that a similar contention should arise in after years and be settled by papal authority in favor of a literal interpretation. How strong the tendency was, and how imbedded in the devout mind, we see in Luther's doctrine of Consubstantiation, which seems a sort of compromise or effort to retain the popular power of the old view, without its absurdity. Yet Luther himself had witnessed the mockery of priests in the Holy City, who said to themselves aside, "*Panis es, et anis manebis*," and from whose careless repetition of the words "*Hoc est corpus meum*" came the slang phrase "Hocus pocus," applied to the jugglers' legerdemain.

Strange though it be, we must admit that there are those in modern times who sincerely cling to the Romish idea, or if not that, to some interpretation of the real presence which borders on superstition. When our Lord Jesus gave the blessed promise, "Lo, I am with you alway," he meant that believers should find continual strength in the thought, and, if there be truth in it, surely there is no occasion where it may be more fitly remembered than at the Communion. Then his love is symbolized before us in most impressive form. Then we recall the words, "Having loved his own that were in the world, he loved them unto the end." We commune with the living Christ, through the sense of his actual presence. The word "real" is a somewhat dangerous one, having been used to signify bodily or material presence. We remember St. Paul saying, "Though we have known Christ after the flesh, yet now henceforth know we him no more." Yet he is present in a distinctive sense, as we here fulfil his last command. The abiding presence of Christ is here emphasized in a way that strengthens our faith and makes the feast one of joyous fellowship. It is, first of all, communion with Christ, and then communion with one another.

"The ordinance," says Dr. R. W. Dale, "represents a permanent relation between Christ and those who trust in him; a perpetual participation in the divine life, so that he becomes the life of our life, the sinew of our strength, the inexhaustible fountain of our joy." When Christ dwelt so much upon the word "life," and used so impressively the symbols of flesh and blood, it was to enforce the eternal truth that all our life is from him, and every time we partake of this feast we ought to get a new impression of our dependence on him, and of the deep meaning of his promise, "Because I live, ye shall live also." We ought not to lose any of the essential ideas connected with this sacred rite. Let us enumerate them. It is an act of obedience, springing from the direct command of Christ. It is the Lord's Supper, a symbol of his abiding presence, and in which we are to feel that presence with special consolation. It is communion with Christ, like the communion we may have in prayer, but even more intimate. It is communion with his disciples, as many as can come together, and spiritual fellowship also with the saints of all ages, on earth and in heaven; as we say in the Creed, "We believe in the Communion of Saints." It is a joyous feast, a eucharist, in which we give thanks in imitation of our Lord, both over the bread and the wine.

Having thus considered the institution of the Lord's Supper and the essential ideas contained in it, we may now inquire, practically, *how* we should receive it, when we should receive it, with what special preparation and forethought, and what benefits we may expect to derive from it.

Of the manner in which it should be celebrated, we may simply say, that although the form is not the essential thing, yet it must be admitted that a service so sacred as the Lord's Supper should be celebrated with reverence. No loose or careless utterance should mar the solemn rite. t may be preceded by a sermon or an address, but at the table there should be no exhortation or remarks of any sort. The prayers should be very brief, being simply a giving of thanks, according to our Lord's example. The bread should be broken and handed to the deacons with his unfailing words: "Take, eat; this is my body, broken for you: this do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And, likewise, with the cup, not suffering any careless variation or addition: "This cup is the New Testament in my blood: take and drink ye all of it; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." With these introductions, the service is to be a silent one, troubled with no casual observations or appeals, however eloquent, but leaving those who partake to their own private interview with the Master, who comforts them in the remembrance of friends gone to dwell with him, or touches their hearts with penitence and grateful love and purpose of better service. The communion is all the richer because of an unrestricted invitation to all who have confessed Christ, in whatever church, and who love him in sincerity. Thus children of God, of many names and forms, unite to adorn and enlarge the thought of Communion with that great multitude which no man can number, out of every kindred and nation and people and tongue.

The presence of others who may be willing to remain sitting in the congregation is to be welcomed and encouraged, for the service is so impressive in its simplicity, that to the very looker-on it is a powerful motive; as the immortal picture of Leonardo, to his own and all after ages, has been a source of vital impression beyond the scope of art. The Lord's Supper is an acted parable, not in the Romish Church chiefly, where, in the Mass, it has the accessories

of incense and candles and a kneeling throng; but far more, I think, to the thoughtful mind, in our silent service, where each sincere disciple is invited to take his humble part. Many, I believe, can recall the impression received in early days, when the observance was first witnessed, and nothing is more desirable than that it should be so fulfilled as that the mere looker-on should share in the power of this silent invitation to follow Christ.

The question, *when* it should be observed, is variously answered. Some have said, every Lord's day, as did the early disciples. Romish priests in many places celebrate the Mass every day, and in the Anglican Church, by that or some other name, the solemn rite is often repeated. Reformed churches have deemed it wiser to have less frequent and more united services; for, even in prelatical churches, it is not expected that the same communicants should partake often. Indeed, once a year is about as often as many, who are called good Catholics, participate. Thus, the extreme frequency is limited, more and more, to the clergy or devotees, while ordinary believers partake irregularly, or at long intervals. The idea o Communion is lost to a great extent, for when but few or one or two partake, the fellowship of the church is forgotten.

On the whole, then, the observance of the Lord's Supper should be for each particular church not more than once a month. In many churches it is only once in two or three months. In a few it is every month. May I say from experience of more than one generation, that the custom has the advantage of making the service more prominent and of lessening the interval, where from sickness or other causes one is detained from the sacred privilege. If, too, it be considered an impressive invitation to come and share in the new life with Christ, surely it were well that it be not too seldom observed, and opportunity is thus more expressly given to come and join in the simple confession that signifies entrance into full membership with the church.

Other occasions of a more general nature are appropriate to the Communion, and may be specially impressive. Conferences and associations of ministers and churches find place for such observance, and should see to it that the service is reverently performed, and not made subordinate to speech-making, or carelessly neglected. Missionaries in the far East have often described the comfort and strength derived from such occasions where members of different denominations, and laborers under different boards, have found

refreshment in the hallowed feast. Our Western missionaries, no less, who travel hundreds of miles to find their brethren, testify to the peculiar joy and help of this true communion, bringing back the memory of similar occasions, when Paul and Barnabas and their fellow laborers broke bread together.

Still another question remains to us, regarding preparation for the service. So simple was the early observance, that preparation was hardly thought of, but, doubtless it was an occasion for recalling the discourses of Jesus in the gospel of John. In place of the Confessional, Protestants have put the preparatory lecture, so called. In former times it was made a somewhat severe arraignment, and in Scotland, tickets were given out to those whom the pastor or elders thought worthy. "Without a token, which was a metal lozenge," says James Barrie, "no one could take the sacrament on the coming Sabbath, and many a member has been made miserable by losing his token, for gathering wild flowers, say, on the Lord's day, as testified by another member." There was also the ceremony of "fencing the tables," or warning off unworthy persons who might have presented themselves, even if they had tokens permitting them to come. From all these threats and severities the hard-hearted and brazen might escape, while sensitive spirits were driven away. There is always more need of encouragement than of threatening, and Thomas à Kempis gives better advice than some of later days. "Do not," he says, "omit the Communion for every small vexation and trouble, but rather proceed at once to confess thy sins, and cheerfully forgive others whatever offences they have done against thee, and if thou hast offended any, humbly crave pardon, and God will readily forgive thee. Oftentimes a too great solicitude for obtaining a certain height of devotion and a kind of anxiety about the confession of sins hindereth thee. Follow herein the counsel of the wise, and lay aside anxiety and scrupulousness, for it hindereth the grace of God and overthroweth the devotion of the mind. What availeth it to delay long the confession of thy sins, or to defer the Holy Communion? If thou omit it now for one cause, next time another of greater force may occur to thee, and so thou may be hindered a long time from communion and grow more and more unfit." Thus speaks the devout à Kempis, in an age when we should hardly expect such Christlike gentleness, and we may well heed his voice as calling us to a more humble yet faithful observance of the Lord's Supper.

The benefits to be derived from it will be in proportion to the right apprehension of its meaning. This parable of the gospel, properly set forth, will go far toward keeping us from loose or superstitious views of the atonement. We cannot lightly regard the person or work of Christ, or his great love for us, when symbolized in this manner. Systems and theories fade in the contemplation of his self-surrender for us, — "Greater love hath no man than this, that a man lay down his life for his friends." This spirit of controversy dies in the presence of his command to love one another. His life is transferred into ours. "Because I live ye shall live also." If Christ be the centre of all true reconciliation to God, the promise of forgiveness, the herald of oneness with the Father, the devout partaker does not dwell on creeds or explanations, but is at peace in him.

As has been truly said: "No effort has been made to explain the great transaction on Calvary, but it is held up before the people as if it needed or could have no explanation, or as though the simple event in itself spoke with direct plainness and power to the Christian heart."

On the other hand, superstition can hardly find place when the service is simply performed, not with lighted candles and the priest making an offering while his back is towards the people. This is a reasonable service; that is, as the margin interprets, a spiritual service, with no grace outwardly bestowed upon us, but only received by the child-like heart.

Here is no oblation performed by priests; for, as Dr. A. V. G. Allen has shown, "The formula of the early church was that God stood in no need of sacrifices or offerings, and therefore it was unbecoming to present them to him." The Greek conception is akin to the Protestant view that asserts the necessity of faith in order to any helpful reception of the sacrament.

In company with other followers of Christ sitting by us, we feel that here is a communion such as the Lord had with his disciples, when he sat at the same table, and the simplicity of the scene comes back to us, and in humble acknowledgment of our own failures, we are strengthened by the faith of others, and pray, not for ourselves only, but that all may have grace for better living. If we are to bring forth fruit we must abide in Christ. And thus the Communion becomes the motive to such abiding, so that it cannot be an "opus operatum," by which we are satisfied with ourselves, but

a holy impulse from the loving Saviour, helping us to forget ourselves and press forward in the divine life.

Now for new conquests over sin, now for new ways of help to struggling souls, now for an unfailing courage beating within our hearts, assuring us, that as Jesus himself was sent into the world, so he sends us to live by his life and sanctify ourselves for the sake of others, until we, like him, have "finished the work that our Father has given us to do."

Is there not danger, in some of our churches, of lightly regarding the Lord's Supper? Do not many neglect it, and when we meet together on public occasions, is it not often disregarded, or thrust into a subordinate place? Our young people need instruction in the value of this ordinance, and the grace by which it may be made both a starting point and a measure of Christian growth. By it we show forth the Lord's death, — the strength of his love that endured to the end. Sometimes it seems to be forgotten that here we have the most important of all the means of grace. Each communion should be regarded as a special invitation from the Lord "to come up higher." More than once it is said of the disciples that "Jesus was made known to them in the breaking of bread."

Ought we not to rise to a higher conception of the Lord's Supper, and the grace to be derived from it, as we sing that hymn, written in the year 1800 by one of the fathers of our own fellowship, Timothy Dwight, and sung not by us only, but by the whole church throughout the world, "I Love thy Kingdom, Lord," one of whose verses is this: —

> "Beyond my highest joy,
> I prize her heavenly ways,
> Her sweet communion, solemn vows,
> Her hymns of love and praise."

NECESSITY OF A RATIONAL PHILOSOPHY TO EFFECTIVE PREACHING.[1]

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Philosophy has been defined as the "age-long effort of the mind of man to get a fully articulated conception of the universe as rational." It has been more briefly defined as "the rational system

[1] Page 22.

of fundamental principles." Man, being rational, longs to know the ultimate source of the forces he observes energizing in the world around him. He longs to discover "the last thought respecting what is, whence it is, and why it is." He investigates, analyzes, systematizes. If one ultimate principle can be discovered embracing and in all, then the universe can be deduced from that. If he finds this impossible, then the differing principles discovered, or thought to be, must be placed in their proper positions and relations, and the inferences proper to be derived from them systematized.

And the whole must be brought to the test of reason, — that is, it must be the product of reason, and in all its parts meet the requirements of reason. Man, with his finite limitations, may never be able to form a unity of thought concerning the ultimate principle of the universe, believed everywhere and by all thinking men. But the struggle to get a full conception of the universe as rational will never cease as long as man remains man. He can never rest long in what seems to him an essentially irrational, or non-moral conception of the relations between himself and all the universe external to himself. He energizes to get a thoroughly thought through and rationally unified theory of the universe and of human life. And when man begins to ask How? Whence? Why? Whither? he is beginning to philosophize.

Now the relation of a rational philosophy to preaching is seen in the fact that in all declaration of religious truth a philosophy is implicit, whether the preacher is conscious of this or not. Whether the preacher's theology is characterized as "new" or "old," "broad" or "narrow," it rests upon and strikes its roots down into a Philosophy of God, Man and the World, already possessing the mind. It may be a well investigated and thoroughly reasoned philosophy, or a very irrational philosophy, but in either case it is there. And so necessarily intimate is the relation between philosophy and theology that we can say, without fear of contradiction, that nothing will ultimately be found true in theology which is false in philosophy.

And again, however spontaneous may be man's religious consciousness and belief, or however good a Christian he may be as the result of his spiritual experience in the knowledge of God in Christ, as he advances in reflection and intellectual unfolding he is necessitated to ask himself why he thus holds to the Christian truths, and he must philosophically interpret and vindicate them to himself as rational beliefs. In this transitition from beliefs received by acquiescence

from early teachings to thoroughly reflective and reasoned beliefs, there is a peril of shipwreck of faith. But the rescue will be found not in the refusal to investigate and reason, but in still deeper investigations and profounder reasonings. Some of the most fundamental questions that ever engaged the powers of human thought lie hidden in the commonest affirmations of our Christian faith. For instance, one cannot reasonably justify himself for being a Christian without first raising and settling the previous question of why he is a theist. And this question, once raised, will force him steadily back to the most fundamental questions of philosophy. He will be obliged to ask concerning the ultimate principle of the universe, or world-ground, its existence, nature, and unity. Among the questions that will require his best intellectual energies are those concerning the possibility of genuine knowledge of reality; can we know anything as to the real nature of ultimate substance? Has man capacity to really know God, or must he rest in universal atheism or agnosticism? "Suppose," says Knight, "that after the most exhaustive and extended study of the universe that surrounds us, — of all that appeals to our senses, and of the forces working around us and within, — the only thing we can say of the ever changing spectacle, is, that the whole of the phenomena have been evolved out of the antecedent conditions, but that we are quite unable to rise above the stream of occurrences, and apprehend the principle working within it, or to get beyond the whole series, to what is substantial, in-working, and permanent," then we are inevitably landed in a philosophy of knowledge which will forever preclude our knowing the Power working within as a personal Spirit to whom, as personal spirits, we are related and with whom we may hold spiritual communion. But, on the other hand, "if we are able to discern and know something more than the mutable world of mere appearance; and if, in consequence of this, we may validly interpret the things of sense as the types, the shadows, and the symbols of realities, viz., those archetypes which are not visible, nor audible, nor tangible, but which are disclosed to reason by the aid of sense, and which illumine the realm of sensation," then we are landed in quite another philosophy of knowledge which makes gloriously possible and real an immediate knowledge of God and personal communion with him. And whether we have genuine knowledge of ultimate reality or not, is primarily a question of philosophy which has the most direct connection with our theology. For, if we truly cannot know

the Power within phenomena, this conclusion, when worked through to its rational consequences, leaves the mind in hopeless scepticism. The fundamental question in all forms of atheistic or agnostic conclusions is ultimately the question of the reality of human knowledge.

Once more, the relation of philosophy to Christian preaching is seen in the fact that all forms of unbelief that have any valid claim to be reasoned forms are founded not primarily on unchristian, but upon previous anti-theistic theory, or philosophy of the universe. Philosophical prepossessions hold the mind. And with such forms of unbelief, — and much of the scepticism of our generation is located here, — the battle is to be fought out, not, in the first place, on the "evidences of Christianity," but on the previous ground of a rational philosophy.

Our Christianity, too, like other systems of religion, has its philosophical presuppositions. It has its characteristic assumptions and ways of thinking concerning God, man, and the world, and their relations to each other; and this is only another way of saying that our Christian faith has *its* distinctive philosophy of the universe. Among the presuppositions of Christianity are the existence of God; that he is both immanent in the world and transcends it; that he stands to the world in the relation of a Creator, only creation is now going on; that he is a spiritual, personal being, using the word personal in substantially the same sense as when we apply it to men, the only way in which we can use it. To Christian faith God is not a mere mechanic who stands related to the world as a machine which he has constructed and set a going by the power of certain resident, "secondary forces," which occasionally act too intensely or not intensely enough, and to correct the consequent aberration God rushes in with a miracle to set it right, something as a clock-maker has a provision in his timepiece for making it run slower or faster as he desires. But rather is the world an organism of which God is the living personal soul, manifesting himself through the world somewhat as the personal being, man, reveals himself through the organism of his body. And these manifestations, so regularly occurring and methodically that we call them the laws of nature, are always and everywhere the result of continuous divine agency. The Christian philosopher holds that to man God has given a special selfhood of his own, a will conferred upon him that he may freely bring it into harmony with the Divine will; while, there-

fore, there is nothing in the whole realm of impersonal nature capable of frustrating the divine purpose, in the will of man there is a possible barrier to the realization of the holy purpose of God in Christ; he holds, that this giving to man of a free human will, and therefore a capacity for achieving moral character, was no necessary limitation of the Infinite, but was "that he might have a realm in which he could reign by holy love, and not by mere omnipotent force, as in the lower animate and impersonal spheres of being." He believes that God cannot give existence to a being with moral character, but only with a moral nature — with the capacity for moral character; for a moral character is, by every distinction of morals, a self-achievement, and must always be so.

Now these, as examples of many more not mentioned, are among the speculative assumptions of Christianity. Our faith necessarily pushes its roots down into the soil of philosophy, and from a thoroughly reasoned point of view not a step can we go in theology until we have worked our way through to rational conclusions concerning previous questions of philosophy. So is it that theology is based upon philosophy, and because of this intimate relation there is always deep need for a rational philosophy by the preacher.

Opposed to Christian ways of thinking about God, man, and the world are other ways of thinking about the same realities, which, if valid, make it impossible for us to hold our Christian system as true, for we cannot defend it in the court of reason, nor make it ethically workable. For instance, there is the pantheistic way of thinking about God, man, and the world. It is that way which affirms that God is All, and All is God; that Deity is every being, and every being is Deity; that God, man, and the world "are conterminous and identical." It denies to God any being distinct from the world, and to the world any being distinct from God. This philosophy of the universe really denies all the fundamental Christian affirmations, — the personality of God, the creation by God, the real moral freedom of man, the reality of sin as springing from the voluntary perversion of man's power of self-determination — and in pantheism no personal immortality for man in the Christian sense is possible. Thus the pantheistic philosophy of the universe is deadly to Christian theism at every fundamental point. If pantheism be true, then we shall all ultimately lose our souls in God, because we are a portion of God. Most of us prefer to be left in possession of our own souls rather than be absorbed into God as a drop of water slips into and mingles with sea, — lost in it forever.

There are still other ways of thinking about the everlasting realities of God, man, and the world, which I need do nothing more than mention. There is the materialistic way of trying rationally to account for the universe as man apprehends it; there is the Deistical way of approach to the great problems of God and the world; there is the modern "Agnosticism," which is the result of a previously adopted philosophy of human knowledge with which we must first come to conclusions before we can touch the great Christian views of God and man. But in all these ways of approach for solution of the great realities of the universe, of which man himself is one, the main contention of this paper is abundantly verified, that there is the most intimate and necessary relation between the preaching of Christian truth and speculative or philosophical presuppositions; and that the Gospel itself, as a great historic movement of God in earthly history, for the redemption of the race, must be able in the last analysis to philosophically interpret and vindicate itself to the intellectual nature of man as a rational system, or it cannot hold the adherence of the world in the end. For what is finally found philosophically untrue will prove to be theologically indefensible.

The first philosophical presupposition by which a rational Christian conception of God must stand, it would seem, is that he is Spirit, an Ethical Personality. The word God is a most elastic one, made to cover in human thought the most diverse and mutually destructive conceptions of the Deity. It has been used to cover such ideas as that "God is the substance of the world," the "Impersonal Force," or "Eternal Energy," of the universe. He has been called the "Unknown," the "Unconscious" soul of the universe, and now a new cult has arisen which makes much of saying that "God is the Principle of the universe." Such terms as these for God we can have no Christian use for as ultimate terms, because when followed to their legitimate conclusions they will always be found to destroy his ethical character, because they impliedly deny his personality. If God be not a self-conscious and self-directing intelligence, then so far as we can see we cannot have a moral Deity. Moral distinctions can have no meaning to him. Without personality, in much the same sense as when we apply these terms to man, then God is inevitably dissolved into and lost in the universe, or evaporated into a mental abstraction. From the standpoint of the religious consciousness of man, an impersonal God is the same as none. When

we have lost the Christian conception of the personality of God, we have, first of all, lost all possibility of true worship on the part of man or prayer to God. Man can never worship an abstraction. We cannot, without stultifying every principle of moral intelligence, address mere "power" or "force," or the inscrutable impersonal energy of the universe, as "Our Father who art in heaven." We can never say of the vague, non-moral "Principle of the universe," that it is gracious and merciful, and wills in holy love. But these are the very attributes of a good personal being.

When we have lost the idea of personality from our conception of God, we have, in the second place, destroyed the only basis for affirming his moral character. The universe consists of personal and impersonal beings. All existences are one or the other. Only a person can be a moral being. An impersonal being is incapable of moral character. God himself, if he be not a personal, that is, a self-conscious and free Being, is incapable of moral character. Personality is the power of conduct freely and rationally ordered, whether in the ruling of the universe or the regulating of a life. And if God be not a person within the human meaning of that word, then he is as incapable of moral character or action as is the sap which we sometimes describe as the life of the tree, or the sun, occasionally called the ruler of the planetary system.

With the loss of the idea of the personality of God, we have, in the third place, left ourselves and the universe the prey of pessimism and despair. If the power at the heart of the universe be a Personal Spirit who in holy love is ordering all, then we can trust that he will guide the moral universe on towards its final goal in goodness and eternal blessedness. But the very words "guidance," "purpose," "plan," have no significance except as applied to a self-conscious and free being. Impersonal beings do none of these things. Our hope that the universe is progressively realizing a moral consummation, glorious beyond present imagination when reached, is based upon an act of moral trust in the presence of Holy Will at the heart of things. Otherwise, pessimism and despair are sure to result. Such has always been the historic result when faith in eternal Good Will at the core of the universe has been surrendered.

With the going of faith in the personality of God, there goes, in the fourth place, all reasonable expectation for the personal immortality of man. Immortality is the reality of the continued existence of the self-conscious person after death, unchanged and unharmed

by the dissolution of the physical organism by death. Banish from our conception of God the idea of his trustworthiness, goodness, and love, — all attributes of a personal being, — and we are afloat in the universe without certainty of anything, except as conscious personal beings ourselves; we are of all creatures most miserable, because we are orphans in the world without any personal Father of our spirits.

If, therefore, we are necessitated, in order to have an ethical Deity and an ethical universe, to conceive of God as an Ethical Personality, then the form of cosmical philosophy which will best and most rationally explain man's personal and religious consciousness and experience may well receive the name of Ethical Theism. "If we are to maintain a spiritual, and more particularly an ethical view of the universe, we must be in earnest with the conception of personality." (Prof. James Seth.)

The closing paragraphs of this paper will have to do with the "Necessity," or at least the *great usefulness*, of the study of philosophy to the preacher of the Gospel.

The early Greek fathers especially regarded philosophy as a forerunner and handmaid of Christianity for the Greek and Roman world, as truly as the Old Testament prophets and John the Baptist were for the Jewish world. And the great progress of philosophy, begun in the eighteenth century under Emmanuel Kent and continued through the nineteenth century to the present time, with the science of the mind of man growing out of it, is no less a handmaid of the Christianity of our time. "Philosophy is an honest effort to find out the plan and method of God in order that man may think and work in harmony with it, and it finds the same principle which Christ declared to be the sum of the law revealed in the mind of man, and that the moral welfare of every human being depends upon his obedience thereto. Psychology has discovered God's plan as it is expressed in the human mind, and all efforts at "soul-saving" must conform to that plan on pain of mingling injury with whatever good they do. Does this mean that every preacher must be a student of philosophy as well as Scripture? By no means; any more than every man who sails a ship must be an astronomer or a mathematician. He may not know how the mathematician constructs a table of logarithms, but he must know how to use such a table. No less necessary is an understanding of the laws of the human mind to one who is to be a safe leader of his fellow men." (Professor

Hayes, in "New Wine Skins.") And a thorough discipline in philosophy enables the preacher to distinguish "the fit from the unfit in methods, and also in many cases the false from the true in doctrines." All forms of unbelief which have fascination for the people, and which work more or less havoc with character and spiritual life, when they have had time to produce their natural fruits, will be found, when traced to their roots, to be growing upon some partial and one-sided view of God which logically destroys his personal, and therefore his ethical, character. And men are in the long run as to character the reflex of what they think of God. Every "ism" of whatever name and pretension, and every system asking for adherents, must first be tested by its fundamental conception of God. And when we come to the real question, the supreme test of every system, — what is its idea of God? — we are asking not only the fundamental philosophical question concerning it, but the one by which its moral influence and result upon character will be determined. It often requires a generation for the legitimate moral fruits of a religious system to ripen and appear. But come they will in due time. And when they do come forth it will be found that they obey the primal law of the universe, "Let everything produce after its kind." And when the preacher has got once and forever, as a result of intelligent study of philosophy, clear conceptions concerning the ethical elements which must inhere in any being if he is to have the possibility of moral character, even in God if he is to be an Ethical Being, then he has the test by which he can at once send any system, newly launched on the world, and applying for popular favor, to its "own place"; and he can foretell as well what will be the moral fruitage, so far as the system is received, when it has ripened. The moral test, — what sort of beings in character does a system make — is the final test. But this touchstone can be generally applied only after considerable reaches of time.

Another benefit of the study of philosophy to the preacher is that it enables him to get clear vision of the eternal moral order of the universe, the moral unity of the personal universe. I am not asking that the preacher preach philosophy. I am only pleading that a comprehensive ethical philosophy underlie the presentations of the spiritual truths of the Gospel; that all the facts of the Gospel as an historic movement be held in rational solution in such a philosophy, if this is possible. A philosophy of God and the world like that which we have denominated Ethical Theism takes away

from the preaching of the gospel that look of arbitrariness it is often made to wear. A right ethical philosophy, for example, enables us to see clearly that the retributions of God are all natural, being the result upon character and moral welfare of disobedience of the moral laws and relations implied in the moral order of the personal part of the universe. It shows us that the essential problem of the redemption of the world is to get man to conform willingly with his right ethical relations to God and man; that the right, that is, the eternally righteous relation for a dependent moral being like man, towards God on whom he is dependent, is the filial relation, and that the entire manifestation of God in Christ was to secure this ethical harmony between God and man, a harmony greatly disturbed by sin; that this work of bringing God and man together was accomplished by the Incarnation of God in Christ — by the totality of his manifestion of God, culminating in his death of self-sacrifice on the cross, for self-sacrifice is always the language of love; and that the work and sacrifice of our blessed Lord was the highest example and consummation of the law of vicarious sacrifice running everywhere through the universe; that the redempton of the Gospel is not a "plan" or "scheme" devised in time to remedy the results of sin unexpectedly to God appearing in the world of man, but is, rather, in accordance with the eternal moral order of the universe, in that, in the "Man Christ Jesus" we are shown a human personality like ourselves, perfectly dependent upon the Father as are we, yet really living in moral and spiritual perfectness of relation with God, Man, and the World. In other words, the Gospel is in accordance with, and a revelation of, the eternal moral order of the universe, and not an arbitrary remedy provided for an unlooked-for break, or revolt, in the same universe. Furthermore, it seems to me that the men who have taken most profound hold of the religious mind and consciousness of our age, and are holding it, — to mention no living preachers, — are the men who have spoken from a deep ethical philosophy of God and Man, begining with Robertson of Brighton, in the old world, and running on through Bushnell, Beecher, and Brooks, in the new world. And the growing power of some living preachers is found in the fact that they have first deeply grounded themselves in the ethical verities of the moral universe. Their effectiveness as spiritual helpers for our age is in their appeal to the moral consciousness inherent in the soul of man in all the ages.

Another advantage of the study of philosophy to the preacher, aiding his effectiveness, — and the last I shall mention, — is that it enables him to see clearly and broadly the end for which he works.

The highest good of an ethical being, in a universe of eternal moral order, consists in harmony with God and the constitution of the universe. This must be the supreme good of a moral being like man. He is part of the cosmos physical and spiritual. And his well-being must consist essentially in his harmony with the system of which he is a part, and with the eternal Wisdom and Love embodying themselves in it. If we ask what is salvation for a being morally constituted as is man, the answer must be, salvation is found in moral harmony with God as revealed in the perfected humanity of Jesus Christ, the Ideal Human Being actualized in our world. Salvation is complete self-realization after the moral image and likeness of Jesus Christ. It is *manhood completed* after the type of manhood revealed in Jesus. No other type of normal manhood is possible according to the Divine idea of manhood revealed in him. The personal God in holy love has produced in men free spirits by that very fact capable of being charactered in goodness like his own, and the whole historic movement of God in the world, culminating in the visible personalizing of himself in the person of Christ, is that he may bring mankind into moral harmony, and therefore into moral likeness and fellowship with himself, and perfect them in moral goodness, the end for which they were made. Whether this is possible in every individual case, in a universe of personal, and therefore of free moral beings, we do not know. We can only work and hope for an age in the history of the moral universe when "God shall be all, and in all." For all noble souls must long for a final harmony of the moral universe in God.

THE RIGHTFUL CLAIMS OF THE CHURCHES UPON THE THEOLOGICAL SEMINARIES.[1]

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In the discussion of such a theme the time presses too urgently for me to pay tribute to the seminaries, their great past, and the noble men who have in all the years made them what they were. The measure of my own indebtedness to my Docta Mater will reach beyond the stars. That instructor lives forever who,

[1] Page 22.

> "Armed himself, in panoply complete
> Of heavenly temper, furnishes with arms
> Bright as his own, and trains by every rule
> Of holy discipline of glorious war,
> The sacramental host of God's elect.
> Are all such teachers? Would to God all were!"

I shall assume that there are seminaries doing their utmost to train men for the ministry. And I shall assume, also, that there are men worthy to be called "Men of God," who are an honor and a strength to the churches. The very fact that this discussion is called for, and that the papers have been filled with utterances along this line, are signs of a definite distress existing among many ministers and many churches. The tabulated statistics of meagre church work, church attendance, conversions, and mission gifts shows that there is sickness. Therefore I need not dwell on the strength of the seminary or the church any more than the physician needs to dwell on the soundness of his patient in unaffected organs, but apply myself to what I deem the needs of the hour, even at the risk of seeming to be a man of partial view and pessimistic mind. The distress is too great to be ignored, and the danger too real for anything less than the utmost frankness.

The seminary produces the equipment for the church in its ministry. Find what the church wants to do, and you have your working hypothesis for a seminary. It is hardly necessary to point out the necessity of the closest relationship between the seminaries and the churches. For if the churches want one kind of minister, and the seminaries produce another, you immediately bring about the anomalous condition existing to-day of churches without pastors, and ministers without churches, or the, at least as, painful situation of restless churches and uneasy ministers.

A book is but the utterance of an individual, as each sermon is one man's view of God. Therefore an address on this subject has only the weight of my point of view, unless I fall back, as I do, on the authority of the Founder of the church.

In his baccalaureate address to the eleven students who graduated from his three years of training, Christ said: "Go ye into all the world and preach the gospel to every creature." The word "gospel" is to-day translated into a thousand terms. They are simply lunar reflections of one central sun of truth taught and retaught by Christ himself, — that the gospel is the good tidings to the individual

man that his soul, his character, his whole being, may be changed from a sinful to a holy state by the continued energy of God, as found in the atonement of Jesus Christ and the indwelling of the Holy Ghost.

I shall assume at the outset that a church which does not hold to that as the only reason for its existence has no reason for existence, and has no claim on any theological seminary. Any church or seminary establishing any other standard is a dishonest cumberer of the ground, and is doomed to extinction. If I had here a statement from every Congregational church in the land as to the minister they wanted, and from every seminary of the training they would give, they would have no weight unless based on Christ's own standards.

There is one supreme need to-day as in the time of Christ, that of the regenerated and sanctified life. Sin is as corroding, the human heart is as deceitful, as ever. The world as a whole is better, but the gall and bitterness of temptation are as great as ever to the individual, and the results of sin are as devastating. The world is also in the deeps of uncomforted grief, and the minister who cannot and does not call to repentance and show the way of escape has no place in the church. No other name has been found effective for the forgiveness of sin or the salvation of mankind but the name of Jesus. We change terms but not conditions; and the supreme call of the hour is for the preacher of Jesus Christ, for the whole creation groaneth and travaileth together in pain until now.

I.

The churches have a claim upon the seminaries, that they send them ministers with trained minds. They are learning in the kindergartens that the stuffed child is not the awakened child. Let us learn the same in our seminaries. The churches call for men who have learned to think. We had more powerful preachers when there were fewer books. Men forget that a book is nothing more than another man's view. One of the modern sins is the idolatry of the book, — every book but The Book. Men stand stiff, stupid, soggy, with the undigested husks of many guesses. John the Baptist listened to God, read men, then he preached. What a preaching was there to draw his thousands from the temple to the wilderness! Jesus Christ made not one literary allusion, aside from the Scriptures. The flowers, the children, the sunsets, the incidents and the people

of his confined environment were his illustrations. One reference to a book would have killed that lesson for posterity. Men are afraid to think independently now. A young minister preaching on a point of doctrine recently fell back on the say-so of his professor, and said, "This point has been settled by professor seminary." Thank God! At last settled, when men from Polycarp to Park struggled and prayed over it.

The placid acceptance of German fairy tales, the absorption of homiletic helps, the leaning on Hodge or Hopkins, the wild rush to the composite commentary, the search of the universal compendium of illustration and the prostration before the altars of strange gods bound in cloth, have fattened the publisher and reduced the minister to a wooden gun loaded with other men's ideas, while he has not explosiveness sufficient in himself to fire it to kill. Ministers, in the pathless jungles of printed stuff, have no time to think with God. To sit with closed eyes, like a Spurgeon, like an Alexander McClaren, and permit the visions sent from God to come, as to Jacob, down heaven's golden ladders, is with many forgotten theophany. There are the marks of haste, and the evidences of men's calculations and statistics, and the smell of midnight oil on sermons, but little impress of the mind of Christ, and less of the odor of sanctity. Many a sermon is no better than the burial of the dead, earth to earth, ashes to ashes, dust to dust, with the silent prayer on the part of the congregation that there be not even conditional immortality, but a consignment to everlasting fire.

I would not admit a book into the seminary or into the ministers' library that was not the expression of a holy life or the fruit of an honest achievement in the name of God. If others have to be used for reference, I would keep them in the shed. Books are a man's silent companions. A book should be a distinct contribution to holy living or honest working or reverent investigation. He who writes on holiness should be holy. He who writes on achievement should have achieved something, and he who tells of his investigations should have found something more than a doubt or a disturbing dream. Men who doubt miracles have no reason to, for the marvel of the present age is the swallowing of monsters from other seas. To call Jonah an allegory in the presence of this modern gullibility is to arrive at an anticlimax.

We have the strange paradox of ministers accepting unproved theories of men, and rejecting the declarations of revelation through

the modern rationalism. The first step into Biblical scholarship or any other is humility. Yet clergymen are receiving as proved that which will die of its own inanition to-morrow, and are casting grave doubts on a book of creation that has baffled the ages. Are we so wise, when scientists are helpless to know starch and stand aghast at woody fibre? The seminary needs to teach men to think with humility, and to make faith paramount to reason.

We have heard much of Daniel Webster, and there has been a large ignoring of that temper of mind that made him great according to his own knowledgement. He said, "I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three one. I hold it my duty to believe, not what I can comprehend and account for, but what my Master teaches us." Yet from one end of this country to the other we hear men of our profession saying that they will accept nothing that does not appeal to the reason. Whose reason? When did we come into this state of omniscience? Let these brethren then explain to us the "*raison d'être* of the Trinity, and the *rationale* of free will and predestination." The same Daniel Webster, whose intellect we have been lauding, said, "I believe religion to be a matter not of demonstration, but of faith"; and again, "I believe that the experments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished scholar who hath been educated at the feet of Jesus and in the college of fishermen."

Contrast the beautiful humility of our greatest statesman and thinker with the attitude of a student being examined for licensure, who declared in my hearing that the Old Testament had little meaning to him; that he did not accept any part of it previous to the time of David as historic; that the promise concerning the bruising the serpent's head conveyed no idea to him whatever, and that he saw no relation between the Old and New Testaments, meantime smiling indulgently at his examiner. He was licensed to preach on the strength of his negations, with a protest, however; and he was upheld by several of his professors who were present as being "a promising man." From five to eight minutes was allowed for this life test. I quarrel with no man about his beliefs; but where one is bold to ask ordination who does not accept the Bible as God's Book, he is dishonest in asking to preach, and I am dis-

honest in permitting it; and a school which has discarded God's Word as a revelation should not regard itself as a theological seminary. It should be called the school of The Omniscient Reason and the Deficient Revelation. Let him at least be scientific and produce his facts when he asserts that rationalism must take the place of faith, and when he attempts to remove the ancient landmarks. The one link lacking in radical assertions is the link of facts. The statement has gone out by a professor in a theological seminary that Jesus was either ignorant or mistaken on certain points, and that he fell into the error of his times regarding demonology. Who is to be the authority on demonology in the time of Jesus? Is n't it about time we called a halt on this sort of thing?

Through that open door of scepticism has begun to pass the supernatural, the miraculous, and the Divinity of our Lord, with the life and effectiveness of the preacher. I call to witness the awful fall of a leading evangelist from a position of power and favor with God to a pitiable obscurity. Such will be the fall of those who deny their Lord. There is no other technical school that would teach assumptions for facts. The other professions do not send men out robbed of what they once held, and with nothing to take the place of loss. I would far rather my son should run the risk of the street than to pass through the fire of organized infidelity. The preacher robbed of his beliefs stands aghast before men, and has nothing to say but platitudes.

II.

The churches have a claim on the seminaries to send them men who can preach. There are more men in the ministry than ever, but fewer preachers. It has been thought that any man could enter the ministry. The way has been made too easy. We should say to young men, "Choose any other profession; go on to the farm with your learning, but keep out of the ministry till God forces you into it,— not from financial straits, but because you must preach." Mr. Moody had to preach. So far as known, no seminary offered him parlor and bed-room, golf and tennis, good society and board, and long-suffering churches to practise on, as an inducement to struggle under the cross of a real call. We have heard the cry for "an educated ministry" so long and loud that God produced the greatest preacher of the age, who had no education but that of the Spirit; who was urged in youth by two churches to keep still; who

never preached a grammatical sermon in his life, and who never looked up the difference between a "code" and a "redactor." Yet the scholarship of England, Scotland, and Ireland sat at his feet as learners, and he brought more noted theologians to this country than any theological seminary.

A minister with college and seminary education in the leading schools of this country watched his congregation leave him out of no hostility, and a young girl twenty years of age filled the church to overflowing through a spring of continued storm, and converted nearly all the leading men of the place. He preached his seminary instruction. She preached her Bible. You and I do not need to be told of a decreasing church attendance and a barely perceptible increase in conversions. It is the secret lament of the ministry. Much of the difficulty is because of ignorance of what preaching is. That it is more than to stand with one foot forward and palm out.

A theological seminary is nothing if not a school of personal contact. Time was when Elisha walked with his master, watching him and listening to him, pouring water on his hands as servant. Such was the school of Jesus. t was the school of individual training. So it was later. Augustine and Chrysostom made preachers by their preaching. Luther set fire to young hearts as he spoke. Spurgeon, a maker of preachers, did not know the original languages of the Scriptures, and had no elegance of face, figure, or dress. Thomas Binney was a theological seminary for Alexander McClaren, who said, "He taught me how to preach." So John Cotton taught Angier and others to be preachers. Just as John Cotton was moulded by William Perkins, and William Perkins by Chaderton. Just as John Colet had been set on fire by Savonarola.

To hear a great preacher is an education, and a volume of expository sermons is a great commentary.

It is worse than folly for the minister to go aside from his calling in this day of specialties. Other men write better reviews and magazine articles. Other men make more successful lecturers. Other men are more exact scientists, but no other man claims to be a preacher. It is the preacher the people want. They can read essays in books and papers. Editorials flood the country, and for a minister to turn into any of these fields is sure death. He has the highest and most exalted vocation; that of speaking to men personally about their sins and their relation to God. He has the exalted privilege of talking to a life more pointedly than the member of the

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family dares speak. I sat beside an eminent medical man listening to one of the greatest preachers New England ever produced. He turned aside to use medicine as an illustration. My friend, one of the strongest supporters of this pastor, almost groaned, "He is all wrong there; oh, why won't he stick to his Bible?" This past summer a cultivated woman and something of a writer attended a prominent church in New England, and heard the picked men who supplied all summer. After two months she said with a sigh, "Not one of them spoke to my soul." What did they preach about, she was asked. "Oh, the same things we read in the magazines, social and general morality, and you knew just what was coming next."

If I could choose my pastor, I would select a man who spent much of his time with the King James version of the Bible; much of his time divided between his three lexicons, English, Hebrew, and Greek, praying all the time; and then one who kept his eyes open as he went among men and as he read his few books; and I would ask that his library be made up of those books which led him to trust in God and gave him confidence in the Word.

The seminaries need to train their students to be preachers of authoritative truth. The times demand authority in every line; they demand it of the preacher. There may be nothing definite in the Bible but doctrine; but that is definite, and doctrine is all that is needed. Doctrine is what God says to the individual about himself and God. There is nothing so fascinating, nothing so strong. The physician often speaks with authority on a mistaken diagnosis. The ministers are halting with a definite condition. Having accepted the Bible as our instructions, there is nothing to do but to tell what we have prayerfully discovered. Every Bible sermon, from the time of Moses to Stephen and Paul, is absolute and uncompromising in its assertions and certainties. Is truth any less positive to-day? Is there any less need of it? The seminaries have often permitted men to go from them who had not the first conception of what was the drawing power of preaching; that it was definite, uncompromising truth from revelation to each soul.

We need preachers of intensity. With belief comes earnestness; with doubt the utterance grows feeble. A preacher with a great love for God and man, and for the truth he utters, must be on fire with it. A dead pulpit is an anomaly, and a sleepy message is no less than sin. He who has great news to tell will have attention; he will demand it. They who demand it have it.

We need the preacher of the whole counsel of God. Let us preach hell or else abolish it, and all circumlocutions about it, forever from our creeds. Time was when the whole counsel of God was preached; men went to church and trembled. They were more honest and pure the following week for what they heard. No one is troubled now, save at the length of the service and the dryness of the misnamed sermon. A whole Gospel preached will do away with some of our fads. Let Coleridge or Dean Stanley, or, better yet, Richard Baxter himself, tell of the Gospel in Kidderminster, and how it lifted that carpet-weaving town to "a national, almost world-wide, fame." It exalted them spiritually, intellectually, and socially. The whole Gospel has in it every essential principle of economic and social reform; yea, more than is taught in the books of to-day. We have not heard enough about the power of the regenerated life to build itself more stately mansions.

Why do the people flock to Campbell Morgan and men of his kind? Because, worn out with the discussions of anarchy, municipal reform, social duties, they are so glad to hear God speak directly to their souls.

A noted Baptist preacher, recently asked by a reporter the secret of his success, said, "No secret; I preach the Bible all the time." An expository preacher was recently amazed to find so much in the Old Testament bearing on every phase of life from the cradle to the grave. Child-training, business, courtship and its sacredness, marriage and its blessings, and at last at the close of a series on the home, which had been strictly inductive and scholarly in their study, found his church filled with young and old to hear this new, strange, and searching truth. For a Christmas sermon he took Mary's Magnificat, and in view of Mary's joy he was forced to speak on the unwelcome babe in the homes of the best society. A young wife who had rebelled against maternity sought her mother in tears at the close of that service, and cried out, "I have been a great sinner." The whole atmosphere of that home was changed. That is but one illustration of the hunger and ignorance of the people regarding the great truths of life which they may be taught fearlessly, tactfully, and definitely out of God's Book. It was Beecher who said that First and Second Peter covered all of life. The woman of Samaria, as the first missionary of her sex, exclaimed to her neighbors, "Come, see a man who told me all the things that ever I did." That is the strength of the prophet and the seer. And

the minister may be both prophet and seer if he interpret his divine message. Every man and woman, yea, and child, is listening for the personal word to them from God. If it come not out of the home, where, alas, it is not often heard, will he find it in the street? He must hear it from the lips of the man who has no right to speak in the name of God unless he tells what God has said.

The churches have a right to claim that the ministers be men of God. If it is said that I ask too much of the seminaries, let the answer be that I ask but three things, the lack of any one of which means the failure of the preacher. We need men of the closet more than of the forum. There is no more false philosophy suggested to-day than that the minister to get his strongest hold must be like other men. A too great social intimacy with his parish; a discussion of the world's affairs; a confiding of his woes to his intimates; an entrance into their sports and follies, all expose the preacher to dangers and to contempt. His weaknesses become apparent. The preacher's relation to men is ever to lift up. It requires a longer season of prayer for contact with men than for sermonizing. If the preacher has sorrows, if he has annoyances, if he has weaknesses, if he has habits un-Christlike, let him not reveal them to any but God. He who comes from communion with his God has far more influence than he who sets his step to a worldly swing, who can be one with them at the club and the money market. The world delights to find that the preacher is like themselves, but when they go to church they seek for the prophet, the priest, the seer. Wherever he went men felt this inner life of Phillips Brooks.

Jesus Christ, with all his intimacy with mankind, never broke his reserve till in the retirement of Gethsemane he cried out to his Father. I shall not deal with the negative side of this question. The minister who does not pay his bills, who loses his temper, who traduces his parish, and who is slothful in the Master's business, does not come under this discussion. I speak of that positive holiness of life which is the dynamics of righteousness. It is the man who is a sermon in himself wherever he goes, when all take knowledge of him that he has been with Jesus. He loses none of his kindness, courtesy, approachableness, — but there is in his very presence a suggestion of power.

Prominent laymen have told me that they stopped their activity in the church through too much letting down of the bars on the part

of their preachers. And yet those very laymen were doubtless the first to remove the bars. Men often like to see how far their minister will go, and despise him afterwards.

I do not think we have reached the root trouble about the restlessness of the churches and the ministry. It is not the new theology. It is not the higher criticism. It is not the lack of organization, nor is it because it is overdone. The great and deep need among the ministry and the church is that of spiritual power. Andrew Murray and F. B. Meyer, and Henry Drummond, and Dean Alford, and R. W. Dale, and Canon Liddon, and John Wesley, and John Bunyan, and St. Francis of Assisi and Hubert de Romanis, and Elijah, and Jeremiah and Joshua, and Jesus Christ, these and a hundred more were preachers of righteousness because they were righteous. If there is a seminary in this country that is making the culture of the mind first, and the culture of the soul secondary, it has consciously or unconsciously reversed the true process. Many of our churches are to-day little more than a Sunday parade of respectability and of good clothes. Many of our church members are as much of the world as the men and women who never enter the house of God. The absorption in money-getting, in dress, and in frivolous pastimes was never greater. The very lack of doctrinal controversy, and the presence of an interdenominational free and easiness, is an indication, in part, that nothing serious absorbs us. There is more power in a ministry which sets a different pace than in a ministry that keeps step with the world.

We hear of a dead line drawn in front of a minister when he should be just coming into his powers. There is no dead line to the Spirit-filled ministry. There is a clamor in the churches for men so young that they should be doing the curate work of the parish. It is an unconscious desire to have life and vigor that come only to a man of God. It is a long road to the position of prophet. There died last month a great saint in Roxbury. Dr. A. C. Thompson was a second Elisha, if we are able to receive it. He was a man of God; a man of prayer without ceasing; a man who entered long ago into the fellowship of Christ's sufferings. Prolific as a writer, fertile as a thinker, exact as an investigator, tender as a pastor, virile as a preacher, a student in the college of Jesus and his fishermen, — no more truly man of God has passed away in New England in this generation, D. L. Moody not excepted. I would point the students of theology to the lives of such men.

When has the world been so thrilled, so awed, so inspired, as by the sublime death of our great and lamented President? It marks an era in history that this man should so have revealed his calm trust in God; and we realize now, as never before, the source of his power, and his hold on the affections of men. Righteousness is power. Power is needed in our profession, that more and more the minister may with all meekness be the prophet in his own church rather than the errand boy of the richest layman. The conviction that the minister is a man of God, that he is clothed with the authority of the truth, that he is the administrator of his Lord's affairs, subject only to the church, will have a beneficial effect on all.

It may be that a crown fashioned by the hands of Jesus will never be devoid of thorns. But Jesus said: "Lo, I am with you alway; and all power is given unto me in heaven and on earth." It is not to defeat that we are called, but to a larger victory than we have yet dreamed of. The preacher spiritually linked to a living Christ is both servant and king of men, and his heart takes on new rejoicing every day; but the preacher who has let others think for him, who has lost confidence in his Bible, and who depends on human rather than on Divine power, is more to be pitied than the slave scourged to his dungeon, and can accomplish more of deadly harm in murdering men's faith than the anarchist who kills only the clay.

THE RIGHTFUL CLAIMS OF THE THEOLOGICAL SEMINARIES UPON THE CHURCHES.[1]

PROF. GEORGE F. MOORE, ANDOVER, MASS.

The theological seminary is an organ which the church has developed to prepare men for its service in the ministry of the Gospel. In some other branches of the church the ecclesiastical organization has itself established seminaries, and administers them directly or immediately. In our own, in accord with its spirit and history, seminaries have been founded by voluntary associations of individuals and endowed by private beneficence, just as the boards and societies have been through which we carry on our missionary and educational work. Some of them are under the oversight and

[1] Page 22.

control of the churches or ministers in their own region; others have no such system of supervision; but whether the relation to the churches finds formal expression in the constitution of the seminary or not, all — like the boards, in the constitutions of which there is a corresponding diversity — exist for the church and are dependent upon it. The church has a vital interest in the prosperity and effectiveness of these institutions. If for any reason they do not supply in adequate numbers ministers possessing the spiritual and intellectual ability, the knowledge and the skill which fit them for the work of the church in their generation, the efficiency of the church must in the same measure be impaired.

In order that the purpose of the churches and the end of the seminaries may be attained, there must be intelligent, sympathetic, and active co-operation between them. If the work of the seminaries is to be adapted to the needs of the churches their teachers may not be simply closet scholars, absorbed head and heart in their investigations or speculations; they must have that acquaintance with the work of the ministry in our day which can only come from participation in its various activities. It is no less important that the churches should be familiar with the aims of the seminaries and the work which is being done in them through observation both of the process and the product. Such a manifestation of interest would be no less welcome than wholesome; suggestions or criticisms, especially those growing out of personal acquaintance with the results of seminary training in the ministry of our graduates, instructive and helpful. The closer the contact of the churches and their seminaries, the better we shall understand one another, and the more effectively we shall work together for the one end.

I have premised these general and self-evident remarks upon the mutual relations of the seminaries and the churches, that we may come to the consideration of the special topic assigned to me, "The rightful claims of the Theological Seminaries upon the Churches," in agreement as to the nature and ground of the obligations. The seminaries claim nothing as due to them for their own sake, as though they had ends and interests distinct from those of the churches. They may rightly expect from the churches everything that is necessary to enable them to do with the greatest efficiency the work for which they have been instituted by the church, the raising up for the churches in generation after generation, of a godly, able, learned, and zealous ministry.

I. The seminaries must look to the churches for the men whom they are to educate for the ministry, as the churches look to the seminaries for the men who are to serve them in the ministry. The church needs a constant supply of ministers fitted by grace, culture, and training to fill its pulpits and chairs, to direct its missionary and benevolent activities, or labor in them, and to do the work of the master in a wide variety of service. But the church cannot get what it does not give. Unless it dedicates to the ministry its sons in sufficient numbers, it will suffer from lack of men bred in our traditions and trained in our way; if it does not dedicate the *best* of its sons it cannot fail to suffer an even more serious loss through a falling off in the quality of the ministry.

No one would dispute the truth of these propositions, but there must be some failure in the application. There were never so many young men in our churches as to-day; they never entered more actively into the life and work of the churches; there never was so large a proportion of them who have the advantages and opportunities of education; there was never more religious activity in our colleges; yet the number of those who are preparing for the ministry is relatively smaller than at any time, I suppose, within the memory of the oldest of us. It is, moreover, a current impression, though one that cannot be brought to the test of statistics, that among students of theology the proportion of men of high culture or distinguished ability, who shall be men of light and leading in the church, is smaller than in a former generation.

It is not incumbent upon us here to analyze the numerous and diverse causes which have brought about this result; but one potent cause indubitably is that the need of men in the ministry, and the great opportunities of usefulness which it opens to able and devoted men, are not set before the young men in our churches as they ought to be. There was a time when almost every Christian young man of ordinary ability and advantages was invited and urged by his pastor, teachers, parents or friends seriously to consider the claims of the ministry, or advised to fit himself for it. Doubtless the advice was sometimes injudicious, the urgency misplaced; but it is surely even more unwise, and in the long run more injurious, to neglect the responsibility altogether, trusting that those who are really the men for the ministry will find their way into it without our guidance. Those who have the future of the church at heart should see to it that the twofold call to the ministry, its opportu-

nity and its difficulty, together with the motives which should lead a man to enter it, should be presented wisely and warmly to young men who by the possession of gifts of nature and of grace give promise of usefulness in the church; as we should kindly but candidly advise those who have some manifest disqualification for the ministry to seek a field of extra usefulness in some other calling.

Co-operative with the lack of active effort to recruit the ministry from their best men in our churches are certain general influences which work potently to keep men out of it. We must remember that young men see the ministry from the outside and in comparison with other callings, and that they perceive some of its disadvantages more clearly than those of other professions because the minister's life is public beyond that of most other men. They see, then, that the ministry as a class have small incomes, sometimes collected like a charity and tardily and grudgingly paid; and that in many communities its members are not held in very high esteem. The common way to a settlement, by competing as a candidate with a dozen or a score of others, appears to a man of spirit a gratuitous humiliation; he has observed that the ordinary tenure of office is very short, and seems to depend on the minister's being able to please everybody theologically oratorically, and socially — a task which in the independence of youth he thinks difficult enough in itself, and still more difficult to reconcile with the duty of speaking the truth fully and fearlessly; the arts by which promotion is often sought and gained appear degrading to the office, the church, and the man. He remarks in addition to this, that men of ripe experience and in the full vigor of middle life are frequently regarded as superannuated; he hears from churches which are suffering violence from candidates and from ministers who cannot get a hearing that "there are too many ministers." He sees the vulgar competition and petty jealousies of rival denominations in over-churched towns. He has heard more than enough of the carping criticisms to which a minister and his household are often subjected. It would be strange if many a young man, entirely dependent on his own exertions for his livelihood, should not turn away without much consideration from a calling in which there does not seem to be any urgent need of him, and in which he has only too good reason to doubt whether he will be able to support and educate his family and make a modest provision for his declining years, or for the not improbable contingency of being laid aside before old age. I am not repre-

senting these as the prevailing conditions of the ministry; they are not. But they are common enough to repel many men from the ministry; and it is unfortunately, the most sensitive and self-respecting on whom they are likely to make the greatest impression. For these evils, again, there is no remedy but a sound and effective public opinion in the churches at large.

II. The seminaries must look to the churches also to uphold them in maintaining a high standard of general and special preparation for the ministry. The Puritan churches have a history in this regard of which they may justly be proud. Out of their poverty our forefathers founded academies, colleges, and in due time theological seminaries, that they might have a learned as well as a godly ministry. They did not think that earnest but uninstructed piety, or fluent and orotund utterance, or the art of "mixing" with people and being a "good fellow," or all these qualities together, fitted a man for the office of "pastor and teacher" among them. They expected their ministry to be powerful in the Scripture, with the power of thorough knowledge, to be well versed in theology, and to hold the truth and be able to expound it in an orderly, reasonable, and convincing way. Our Congregational churches have in the past generally upheld this ideal, even in periods of expansion, when the demand for more men for new fields seemed to give a valid reason for lowering the requirements. Other branches of the church, which formerly did not lay so much stress on the education of the ministry, have come to realize the need of it, and are making great efforts to raise the standard of preparation. The great progress of general education in the last quarter of a century, the largely increased number of thoroughly educated men in other callings, the improvement in the higher secondary schools, and their evident influence, make it impossible that the ministry should maintain its influence without liberal culture and thorough knowledge of their own profession of theology in a broad sense.

The seminaries, recognizing this, have striven to meet the need of the modern ministry by insisting more strictly upon a previous collegiate education; by broadening their courses of study and adapting them to new demands; and by exacting of their students diligent and thorough work. But while they can maintain a high standard for admission and for graduation, they cannot impose it upon the churches. And among the churches there are disquieting signs of a disposition to relax the demand for an educated ministry.

Associations frequently license, churches call, and councils ordain and install, men of the most meagre intellectual equipment, without culture, without knowledge, without training. Men who could not enter a seminary or even a college seem to find little difficulty in jumping over into the ministry, especially if they have had some experience and success as laymen in Christian Associations or evangelistic enterprises. From other denominations, also, there is a constant influx of ministers, many of whom have had limited educational advantages; it has been said with some force, that the shortest and easiest way into the Congregational ministry is through some other church.

In our system there is no control over this matter by ecclesiastical law or authority; if it is to be checked, the churches must be brought to feel that upon them, even more directly than upon the seminaries, rests the responsibility for maintaining the high standards of the Congregational ministry; and that on the churches, in the end, the consequences fall.

III. The seminaries should have the confidence of the churches. They cannot efficiently do their work in an atmosphere of distrust or suspicion; and nothing could be in the end, more disastrous to the churches themselves than a settled alienation between them and their theological schools, such as exists in some other countries.

Agreement in opinion cannot here, any more than elsewhere, be the ground or the measure of our mutual confidence. There always have been, and so long as "we know in part and prophesy in part" there always will be wide differences between churches, ministers, and seminaries about questions of doctrine, polity, and practice; nor are these diversities confined to small and indifferent matters.

There will always be those to whom the conservation of established truth in accepted formulation seems of prime moment, and others to whom the true conservatism appears to be the advancing knowledge and enlarging apprehension of truth; and upon these or more fortuitous differences, schools and parties will align themselves. It is right that we should discuss these questions freely, earnestly, and with the warmth of conviction; that we should zealously controvert what we hold to be serious error wherever it appears, and contend as zealously for the truth we uphold. Neither truth nor love tolerates indifference, nor has progress ever been made in any other way than through controversy.

The church, in every period of active theological intelligence, has been engaged in such discussions; and it is the manifest duty of the seminaries not timidly to avoid controversy, but to take a leading part in it, as ours have always done. In so doing they cannot but set forth and defend views on historical, doctrinal, or practical issues which are at variance with those entertained by many in the churches and the ministry. These views will appear novel, questionable, erroneous, or even dangerous. It is the duty of those who, after honest and thorough examination, believe them to be so to oppose them manfully. As Protestants of the Protestants we recognize no infallibility in professors individually or collectively, any more than in bishops, councils, or presbyteries. But in the midst of controversy, however earnest, it is not impossible to maintain Christian confidence in one another's intelligence, sincerity, and loyalty to truth and the common faith. The teachers in our seminaries are most of them men of mature years, with the caution which scientific training inspires, and the conservatism of historical learning. They are Christian men, full of faith in the Gospel and of love to the church, and with a deep sense of their responsibility as teachers of teachers. Only blind prejudice can think of such men as rash iconoclasts, or as wicked conspirators, in the vanity of science, falsely so called, seeking to undermine the foundations and leave the righteous without a refuge. It is reasonable, as well as charitable, to believe that if they err they have erred in the quest of truth, and that persistence in the pursuit will lead them to the fuller light. It is an ill service to the church to endeavor, by railing accusations or poisoned insinuations, to destroy the influence and malign the character of its theological teachers and to undermine its confidence in its educational institutions.

Ministers have here a peculiar responsibility. They are themselves educated men; they are acquainted with the methods of learning in theology as well as in other fields; they know the history of opinion; they must have some sense of the proportion of truth; they are capable of estimating the significance and the bearing of new views as laymen cannot. To them the churches naturally look for the interpretation of theological progress. Their attitude may either inspire confidence in the seminaries, or foment an unwarranted and injurious distrust which paralyzes all our efforts.

IV. Finally, when the churches recognize the importance of thorough education for the ministry and have confidence in the

agencies they employ, they may be expected, for their own interest, to see to it that the seminaries are fully equipped in every way for the work they are expected to do. New conditions bring to every educational institution new and growing needs. Enlargement of the scope and advance in the methods of theological education, demand more teachers and a larger apparatus; and it is only a wise economy for the churches to furnish them generously.

I am aware that I have said only the obvious things; I shall not have said them in vain if they come to you with the convincing power of self-evident truths.

WHAT HELP MAY THE PUBLIC SCHOOLS EXPECT FROM THE CHURCHES? [1]

REV. A. E. WINSHIP, EDITOR OF THE "JOURNAL OF EDUCATION," BOSTON.

As a student of the problem of the schools I am to state the attitude of the school toward the church in the great work in which both must unite. The public school has a right to expect appreciation, confidence, and non-interference, and also that the church will do its own work so well that the school will not need to divert its energies to doing anything neglected or omitted by the church. The church must appreciate the definite work of the school, the magnitude of its responsibility, and the success already attained. It is assumed that the school does appreciate the church. The two must work in perfect accord. The public school deserves this appreciation in unstinted measure. Its work is definite, and there is slight indication that it will be diverted from its mission. There is no greater responsibility for the perpetuity of the Union and for the continuance of prosperity than that which rests upon the schools. The success of the public schools certainly deserves and demands appreciative recognition. It may be said guardedly that no other feature of American life has more complete evidence to offer for its success in the nineteenth century than has the public school. Never before in this land, nor ever in other lands, has there been any such display of power on the part of all classes and conditions of men to advance themselves by sheer intellectual vigor into a higher class and better condition of life. Vigor is strength

[1] Page 22.

in action, and it is precisely this activity of power that the associations and contests of the American schools give. Nor are the results less remarkable when we test the schools by the poise of the people. Even a mob in America is more orderly and composed than anywhere else in the world, and an American industrial strike has come to be dignified and law-abiding in a sense undreamed of in any other land or time. A nobler testimony to the American school could not be asked.

The public school accomplishes almost as much by indirection as it does directly. It has set a fast pace for all private and parochial schools so that there is no liability that any school in America will be seriously inferior to the public schools. The school, then, points with pride to the fineness and firmness of the American mind, to its vigor, poise, and alertness, and asks the church to appreciate what it has done and what it is capable of doing.

Nearly every year some great religious body raises a cry of terror because the public schools, notably the State universities, are going too fast. Have faith in the schools of the people. In no other way can you help them so well as by adding to your appreciation of the present, confidence in their future, in their ability and disposition to lead all the people of the nation.

In no way does the church harm the schools more than when it arrays itself against the schools in their search for truth. The schools in the nature of the case are responsible for the discovery of truth in science and nature. The church owes it to the schools to encourage every effort to search for any truth.

The churches owe it to the public schools that they teach the Bible standards of living to all the people, especially to all the children, so that they shall be applied in the life of the people. It is not sufficient that truth be preached. It is not sufficient that Sunday-school lessons be perfunctorily learned on the one hand, or emotionally taught on the other. The world heeds not, nor long remembers, how many children are enrolled in the Sunday schools, what percentage of the whole number attend, nor the amount of the penny collection for a great variety of causes that cannot get a hearing from the church committee, but the world does demand that both the school and the church shall so teach the Bible standards of virtue, integrity, and brotherly love that all the youth shall know, and most of them shall live, by these standards. The churches must help the schools by accepting responsibility for representing divine

sympathy with charity and ardor in society. The school cannot be impressive or inspiring. Its mission is one of training, of close instruction, holding each child up to a little clearer, keener, closer work to-day than yesterday. It is for the church to help the school by being responsible for the belief of all the people. The church is peculiarly conditioned to offer the world, notably the youth, the privilege of loving and confiding. The school cannot do this, and its intellectual work without this will fail of its purpose. The churches should help the public schools by non-interference. In the nature of the case, the church thinks that it is the custodian of all wisdom. There is not the slightest reason why the church should not run all the private habits and public and professional conduct of everybody in the world, after it has secured universal morality, brotherly love and belief, but so long as it has not done these things it is eminently proper that it should leave other people's affairs alone until it has fulfilled its own mission, and the schools are in position to insist that they be allowed to do their own work in their own way.

WHAT HELPS SHOULD THE CHURCH EXPECT FROM THE SCHOOLS? [1]

W. W. STETSON, AUBURN, MAINE.

The church as an organized agency has no claim for help from the public schools. The schools have only an academic interest in the church. Its legends, traditions, history, work, present condition, future possibilities, are to be studied as records, means, methods, organizations, which help to explain the progress or deterioration of the race. Its beliefs and teachings should be studied in their historical rather than their theological aspects. What the church has taught or what its members believe is a proper subject for study, if the work is limited to mastery of facts. There is no place in the public schools for the teachings of the sect significance of the tenets held by any person or persons. This work belongs to the home, the private tutor, the Sunday school, the church.

The school and the church are both striving to make the best things in boys and girls something better. Each has its special work and peculiar methods. It is not wise for either to attempt to usurp the functions of its accepted rival. Neither can do its best

[1] Page 22.

work without being of service to the other. Anything which induces cleanliness, obedience, honesty, mastery, devotion, fruits in righteousness, promotes the results desired by both.

It would be better for our children, and hence best for all institutions with which they are or may be associated, if the school gave them better ideas of the relative value of facts. These stubborn things have always been with us and will remain to the end, but we should see clearly that isolated details are not only difficult to master, but when mastered become burdens, increasing in weight, not only as they increase in number, but as we add to the length of time they are to be retained. When related and we see this relation, they are of service, because they will give us a better understanding of the principles which underlie them, and a truer conception of the teachings they embody. Unless facts illuminate or stimulate our investigations, it would be better to house them in books than in heads. If stored away in the mind by a conscious effort they tend to stupefy and paralyze. One's information becomes a means of grace only when he knows a thing so well that he is unconscious of his knowledge. We are learning the unwisdom of trying to become wise by making ourselves walking encyclopedias. We are beginning to discover that these labors not only sap the sweetness of life, but communicate to it a certain wooden quality which unfits one to live a life of the spirit in all its warmth, beauty, righteousness. The man who is satisfied with details grows narrower with the years and leaner as his horde increases. The miserly spirit is as surely developed by this process as it is in the poor wretch who gloats over his shining accumulations. Such a one has reached his limit of usefulness when he has told the few things he thinks he knows.

The work of the public schools develops keenness and capacity of observation in its student force, and hence the childen come to have an unusual facility in doing things, but the development of those powers without the safeguard of a high moral sense tends to produce rebels instead of safe citizens.

Pedagogical vagaries have taken on many forms, but perhaps the least excusable is found in the so-called enrichment of our courses of study. These additions have given us many new subjects and an almost unending list of new topics to be strained through the sieves in the tops of the children's heads. The result has been that children have come to place a higher estimate on the form than on

the life it shelters or may give to the seeker for its blessing. They have developed great capacity for absorbing, but have not the power of digesting the facts devoured, hence they have become the least interesting and the most hopeless of intellectual and moral dyspeptics. They suffered from all the evils incident to excessive and intoxicating diet. They have but little of that staying quality, or love for work, which results from wholesome conditions. Even the physical food of the child is stimulating and irritating rather than satisfying and nourishing, while his clothing is designed to attract the attention of others and cultivate the vanity of the wearer.

Our teachers are coming to see that all questions are, in their ultimate analysis, moral questions. The age at which the child should enter school, the length of time he should remain therein, the studies he should pursue, the manner in which he should do his work, the spirit which should control him, the purpose he should have in life, and his willingness to serve, are among the things which should receive the first consideration, but which are too often left to the decision of accident. The child can never be well taught until those having the direction of his training come to see that they are responsible for fitting a human being to become a child of the Most High. Physical surroundings, mental drill, moral nurture, are only useful so far as they contribute to this end.

The schools have gone much too far in directing physical action and in limiting the moral judgment of the child. His first and greatest right is the right to grow, physically and morally. The former depends upon proper and sufficient food and exercise; the latter upon counsel and guidance and also upon freedom to learn through his mistakes. If all acts are performed under external restraint, the actor is not only enfeebled, but debased. It would be better if we said less frequently, "don't," and more frequently permitted the child to learn from experience the evils of wrong-doing and the rewards of right living. Crutches are useful to the invalid, but crippling to the robust. Suggestions and even compulsion have their place in the training of the child, but if the one is used too frequently, or the other is insisted upon too strenuously, the victim can neither go afoot nor alone; he can neither render a service nor increase his power.

We need a saner plan for the work of the school-room. Intelligent thoughtfulness would teach us that facts are based upon simple principles which can be so worded as to be easily within the comprehen-

sion of the child. Facts and processes should be mastered for the purpose of making principles, not only comprehensible, but luminious. When one understands the principles involved in facts studied, he is not only growing, but is nurturing the desire for growth, and, still better, is breeding the wish to give to others of the riches which flood his life and delight his soul. This better understanding not only gives zest and stimulus to work, but also develops that catholicity of spirit so necessary to intelligent christianity.

We often wonder why many of the so-called best people in the world most hinder its progress. It is largely due to the fact that they have become so absorbed in existing conditions that they are incapacitated for seeing either the genesis or the final conclusion of things. When the problem in which they are specially interested seems nearing solution, they occupy themselves with shouting "whoa" in despairing accents.

A pupil who has been so trained that he can see that all the processes in any subject of study are based upon a few principles will grow to understand that God has an intelligent plan in the management of the world. Such enlargement of his view and powers will bring to him with controlling force the thought that much will be required of those to whom much has been given; that wherever light and virtue are found there exists the responsibility of carrying these blessings to the dwellers in darkness and to the victims of vice. The arguments in favor of expansion, as statements of facts, may or may not be convincing; the cry of imperialism, as an excuse for spasms, is of no special interest, but the principle holds, that he who has divinity in large measure, is responsible for the growth of the divine in others less fortunate. When one sees clearly the principles involved in a given course of action, then he is prepared to appreciate the moral quality of the items incident to such action, and is not in danger of being blinded by a mass of details.

No school is worthy of the name unless the children taught therein come to have a sense of their personal, community, and national responsibility. This knowledge will show them that every violation of rules or laws, every instance of malicious destruction of property, every manifestation of vandalism, all exhibitions of impudence and insolence, all forms of disrespect for persons, places, positions, sacred things, helps to make possible the development of an anarchist and the evolution of an assassin. When the school shall have come into its highest estate, the child will grow to feel

his accountability to himself and to that Power which has given him life, that he may hasten that day for which the world is praying and toiling, with a faith manifest in works Christlike in spirit and God-like in results.

Even the child must learn that the safety of this nation does not rest in the hands of its rulers, but in the lives of its common people. If this is to be a safe and a wholesome country to live in, then this multitude must come to an appreciation of the fact that true greatness consists in simplicity, gentleness, faithfulness, individuality; in doing our duty in the place in which we find ourselves. Station, wealth, office, name, — none of these, nor all of them, are necessary to the rendering of a worthy service. The child should be taught to reverence the head of a household who is true to all the interests committed to his care, and is faithful in all the work his hands find to do, because he is the man who gives us the mastery, not only of the world's markets, but of its destiny as well.

It is quite as important for one to be anxious to do his work as it is for one to work out his own salvation. The desire to walk under one's own hat, the ability to earn the hat, the capacity to do one's own reading, thinking, voting, the determination to represent one's self and count one when standing alone, are evidences of a working piety that the world much needs in these days.

The silent, as well as the oral, instruction of the teacher should help the child to something better than a mastery of text-books, if he is to do the work of life worthily. His school-room experiences should teach him that he is the sufferer as well as the loser, if he makes it necessary for anyone to fight for his rights, whether they be social, financial, political, or religious. He can learn, while yet young, that failure to pay his proportion of the public assessment of service or tax is a crime against himself and one for which he will find it difficult to atone. He will here have opportunities to learn that he is not only doing the right thing, but promoting all of his best interest, when he seeks to give to others equal or better opportunities than have fallen to his own lot.

The wisest man since Plato has said: "There are a thousand who can talk for one who can think, and a thousand more who can think for one who can feel; for to feel is poetry, philosophy, and religion all in one." No school can fit a child for life unless it leads him to see that it as necessary for him to feel a truth as to know what is truth. There can be no question but that feeling is the highest

form of intelligence yet discovered by the subtlest physchologist. Our great poets have been not only the historians of the future, but they have also lived most because they have loved most. The thrilling pulse of nature has startled them with its power; the wisdom embalmed in the daisy has taught them of life, death, and the judgment to come; they have read the record written in the rocks, because they have been in touch as well as in tune with the Father, who not only loves his children, but has done all they will allow him to do to fit them to become his sons and partakers of his glory.

As it is the duty of the preacher, in a certain sense, to reveal the beauty and wisdom of God to those who look to him for light and guidance, so it is the work of the teacher to stand between the masters and the child, and with an expression more halting render it possible for him to make companions of these great souls and drink of the fountains which they, like Pegasus of old, have left for the refreshment of all who will drink.

It was not the learning of Mark Hopkins, the wisdom of Dr. Arnold, nor the vision of Horace Mann, that made each a power while living and a blessing in these latter days, but it was the fact that they possessed in fullest measure that fine love of childhood which found its highest manifestation in old Domsie. This love made that old stone school-house in the glen, among the pines, more than a university, and kept Domsie on the watch for the boy o' parts, and gave him — the lad — a sagacity which made it easy for him to provide ways and means to send the youth, when found, to Edinboro.

The child is entitled to such an introduction to the masters as will enable him to understand the stations into which they were born, the conditions under which they worked, the sufferings they endured, and the service they rendered. To him the lives of Wagner, Millet, Michael Angelo, and Lincoln must be something more than dates and names and places. He must appreciate the humble homes into which three of them were born, and the noble parentage of the fourth, and he must be able to discern, as his acquaintance with them becomes more intimate, that each loved some form of nature with a great passion; that each had a purpose to which he was true through appalling sufferings; that each sweat great drops of blood that other lives might be better lived, and that each opened the windows of the souls of millions and let in the light

of truth and beauty. This acquaintanceship should be promoted until the child is able to pass his hand around the arm of one of the saints and go with him down the long path which leads to the haven of all good. While on one of these pilgrimages his cheeks will be aglow and his eyes will shine with the light that glorifies the face of the devout peasant when he gazes enraptured on the Christ mother as painted by Raphael.

He must learn while yet young that there are two atmospheres in this world; the one is physical and fills our lungs, the other is spiritual and gives a new and better life to our souls. The first serves its purpose in the act which makes use of it; the second remains with us through all time; it comes to us from God, through his seers and prophets, making the divinity manifest in his children while they are here upon the earth.

He must be so taught and must so train himself that he can walk in Elysian fields, through jasper gates, along golden streets; kneel at the great white throne, and see sights never revealed to mortal eyes, because he has that vision which the imagination, warmed by sympathy, can bring to him of the Paradise seen by John Milton, and the Pilgrim created by John Bunyan.

The right reading of the thirty-eighth chapter of Job, the nineteenth, twenty-third and ninetieth Psalms, the twelfth chapter of Ecclesiastes, the fifty-third chapter of Isaiah, the fifth chapter of Daniel, the Sermon on the Mount, the fourteenth chapter of the Gospel of St. John, the thirteenth chapter of First Corinthians, and the twenty-first chapter of Revelation, will help him to see something of the power and wisdom of God, as well as his love for his children, and will permit him to trace in his ancestors the pathways he has travelled, and to catch glimpses of that undiscovered country toward which he is journeying.

The child has a right to know quite as much of the Christ who was born in a stable, cradled in a manger, who lived in a peasant's cottage, worked at a carpenter's bench, was so poor that he had not where to lay his head, and yet was heard gladly by the common people because he brought light and life into the world, as he is required to learn of the unsavory details of the gods of so-called heathen nations.

It would be well, from the pedagogical standpoint, if our teachers sat at the feet of the Great Teacher of Nazareth and learned some of the simple, homely lessons of daily life. Such instruction would make it impossible for them to devote so much time to the evils of

wrong-doing, but would induce them to win the children to a better life by showing them the blessings which come from righteous living. It would make them more hospitable toward truth wherever found, whether it be in the heart of a child or the teachings of the sage. It would give that kind of courage which would cast out all fear, except that which comes from the dread of being a coward. They would learn that it is not a difficult matter and not often an important item for one to have opinions, but it is vital that he be controlled by convictions, otherwise he will be carried into devious and dangerous paths by the foolish teachings of the unwise. They would discover how to become rich without wealth, and happy without luxury. Under these influences the whisperings of the message of the spirit will be heard, while the clamor of its physical embodiment will be but little heeded. They will grow so sensitive for others that they will have no time to be sensitive for themselves; they will come to know that life is alive as long as it is used to give life to others; they will see that the world needs to-day, more than ever before, not the arrogance of knowledge, but the graciousness of culture; and that above all, and giving the motive to all, will be the faith that the love which cleanses the lover will purify the world.

The school will help the church when it helps the child to grow, to master himself and his tasks, to feel the pulse of nature, to live in close communion with the wise of heart, to rejoice in the companionship of those who have pointed the way and gone on before, to receive truth and embalm it in daily living, and to be glad to be alone with God and his own heart.

A nation born in righteousness must live righteously. The menace of to-day is not ignorance, but the lack of a controlling moral sentiment. We cannot endure as a people if we place a higher estimate on learning than we accord to virtue. The time has come when we would better teach less cube root and devote more attention to the fundamental principles of right living. That training of the will which keeps us in the right path is more to be desired than the wisdom found in books. That school serves the child best which helps him to do instinctively the right thing; to feel approval for the act done; and at the same time to have an intelligent understanding of the issues involved.

The school that does this work gives to all organizations that are seeking to make good things better, the help they have a right to demand.

THE SOCIAL MISSION OF THE COUNTRY CHURCH.[1]

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My experience in a country church is limited to three summer months in a New Hampshire town of one hundred and forty-four inhabitants. My success then, I am sure, was not sufficient to warrant me in giving counsel to my brethren. My first effort was a Memorial Day address. I had spent the last month in the seminary in making elaborate preparations for this my maiden speech. On the morning of the 30th of May I sallied forth, with my voluminous manuscript in hand. At the first farm-house the farmer was out in the barn-yard harnessing his horse. Unable to conceive any other destination for his journey, I greeted him with the question, intended not so much to elicit information as to give him a welcome to the intellectual feast I was about to provide, "Are you coming over to the services?" "No," was the gruff reply. "I ain't going near 'em. Who do you suppose you are going to do the most good to, the livin' or the dead? I don't think you will do much good to either on 'em." At the end of the three months I almost scored a victory; for my farmer friend, who had not been inside a church for forty years, actually condescended to grace with his presence a Sunday-school concert which was to mark the climax of my labors for the summer. At the conclusion of the exercises I went at once to my friend and confidently asked him how he liked it, thinking that at least the attractive decorations of the ladies, who had made the pulpit a perfect bower of ferns and flowers, must have caught his eye, even if the songs and recitations had failed to please his critical ear. But even here I was doomed to disappointment; for the only response I could elicit was given in the same gruff tones I had first heard in the barn-yard: "I don't like it at all. I 've been working all these years to kill those darned old brakes out of my pasture; and when I come to the meet'n house, you stick 'em right under my nose."

Why, then, should I, with so brief and inauspicious an experience, presume to speak on the mission of the country church? Why

[1] Page 23.

should so eminently practical a subject be assigned to one who comes from a college? I suppose it is because college and parish, the university and the missionary frontier, are one; because the college has done only half its work until it has got its teaching applied in the smallest country parish; and because the missionary in the far-off outpost will never do his work aright, unless it is done in sympathy and insight into the essential principles for which our universities stand.

What the church shall do in the country community depends on what conception we hold of God. There are two contrasted conceptions of God current to-day: one which places God outside the world, and relegates his activity chiefly to a period of ancient history and a final judgment based on conditions anciently revealed; the other, which sees God's presence chiefly within the universe which science and history is progressively revealing, and recognizes his unfolding will in the ideal which moral and social evolution forever keep before our eyes.

If the first conception be the right one, then, of course, the ancient languages in which the sacred texts were written, the systems of thought which logical minds have deduced from these authoritative writings, the rites and ceremonies, the creeds and confessions in which this primitive revelation has been handed down, and the rhetorical skill to set forth persuasively the plan of salvation these writings, rites, and creeds contain, is the chief equipment of the minister. The traditional curriculum of the theological seminary was correct. The minister, whether in city or country, at home or in foreign lands, is literally a herald, bringing from afar tidings which, for all classes and conditions of men, for all lands and all ages, are substantially the same. The same barrel of sermons will serve equally well for a city or a country pastorate.

Now such a ministry may be fruitful of great blessing to a community. There are devout and unworldly souls who through such a ministry as this perform spiritual miracles; miracles which they could work through no other agencies, and without which the world would be a sadder and more sinful place. All honor to the holy men who, loyal to this conception of God, faithful to the special spiritual gifts with which they are endowed, bring these tidings of another and a better world, and withdraw their disciples from the allurements and temptations of this world of fever and passion in which most men live and move. Fortunate is the church which

enjoys the gracious presence and perpetual benediction of such a man of God.

Much as we admire and reverence this type of minister, we must nevertheless admit that it is a type which, in our denomination at least, is fast passing away. We have some left over from a former generation; we are importing more from Great Britain and from the Methodists; we are doubtless raising up a few in some of the feebler denominational institutions of the South and West. But among the young men of the East, the type is already almost extinct.

The Christian home does not beget them; the public schools do not train them; to neither Harvard nor Yale, Dartmouth or Bowdoin, Amherst or Williams, do they come in considerable numbers; and even the few who come, if they hear with understanding ears the teachings of Ladd, or Royce, or Garman, or Russell, are sure to have this disposition pretty thoroughly shaken up.

The seminaries of the old type cannot save these men, if for no other reason, simply because they cannot get them. Our college graduates stoutly refuse to go to seminaries which offer only the curriculum based on the conception of an absentee and ancient God. The type of minister I have been describing, much as we all owe to him, much as we shall miss him, is nevertheless a type which in the future will be the individual exception, not the general rule.

A dark picture this will seem to many of my hearers; a confirmation of their worst fears and forebodings. Yet as the conception of God on which it rests is only one of two conceptions, so, with the passing of this type, a new type is in process of creation. The colleges and universities are prepared to send you as many ministers of this new type as you are ready to effectually call.

Who, then, is this minister of the new type? and what is the work he will do in the country parish? At the outset let me say that neither he nor his work are altogether new. There are many men of his type who have long been at work in the country churches; and there is scarcely a country minister anywhere who has not always done more or less of the work I shall ascribe to him. For the sake of clearness of exposition and emphasis of salient features, I am obliged to draw a sharper line between these two types than actually exists.

Who, then, is the minister of this new type? He is the man who sees as the end of creation and the goal of human progress a per-

fected human life on earth, in which material forces shall be subjected to the service of man; the acquisitions of the race in the past shall be made available for each individual in the present; and men shall dwell together in fraternal good-will expressed through mutual service. This slowly evolving ideal of a perfected human society, in which each individual shall be at once a grateful sharer in all the good gifts of God, and in turn shall be the loving servant of all whom his own life and labor affects, is the substance of what the modern minister means by the will of God. It is as the founder of such a kingdom that he owns Jesus as Master and Saviour and true Son of God.

The spirit which would offer one's utmost contribution to the wealth and worth of the world and the peace and joy of our fellows is what this modern minister means when he invites into his own life and invokes on the lives of his people the presence of the Holy Spirit. To be converted means to him to be turned from the thankless, selfish life of nature into the grateful, loving life of this thanks-giving, man-serving spirit. To be saved means to be rescued from the meanness and sordidness of a life wrapped up in egoistic pleasures, bought at cost of others' privation and pain, and made a brave and earnest promoter of the glory of God and the welfare of man.

Let the church once recover the sense that public worship is genuine communion with this living, loving will of God; a time and place where the daily duties and practical realities of life are measured in the presence of that perfect purpose of which God is the Source, Christ the historic Messenger, and the spirit of love in the hearts of his followers, —the perpetual witness, — and our country churches will once more be thronged by strong, brave men, glād to have their sins and shortcomings plainly rebuked by the manifest authority of this higher life, eager to get strength and steadiness for the duties and sacrifices which this larger outlook lays upon them Under the influence of this conception the church will cease to be an ark of safety for the solemn and sentimental, and will be hailed as the rallying place for every strenuous endeavor and arduous reform. Heaven itself will no longer appeal to the weak as an escape from the trials and ills of this life, but as the continuation and consummation of a glorious career which it is a splendid privilege for the brave and the strong to begin right here and now.

The minister of this type must understand the life of his people. For his work is not merely the heralding of an abstract message; it is the bringing together of the actual life his people are living, and the divine ideal of how that life should be lived. His task is nothing less than the bringing of God's purpose down from heaven to earth; the translating of the example and influence, the life and death of Jesus, from Galilee and Jerusalem to the streets of Boston and the ranches of Montana; the application of the Holy Spirit to the counting-house and the factory, the farm and the kitchen. Hence, when the minister has learned his exegesis, his theology, his church history and homiletics, he has learned but half his lesson. The life of his people, both as it *is*, and as ethics, economics, science, art, sociology, and, above all, the divine spirit of mutual good-will, would make it, is the other half.

Such a church will regard the whole town as its parish. If there are other denominations in the town, it will rejoice to have these added helpers in the common task. A church which merely ministers to itself, and its own members, is hardly fit to be called a church of Christ. Professor McGiffert, in his history of the Apostolic Age, points out that the first step in the decline of the Christain church was its lapse from the broad love of men which Jesus inspired to the narrower love of the brethren. The first step toward the restoration of the country church to its place of power and influence must be this service of men as men, and of the community as a whole. Such a common ministry to common needs, in the one Spirit, is the only thing that will ever bring our divided and sectarian Christianity into real unity, and corresponding usefulness and honor.

The life of the family within the farm-house does not always reach the level of kindness, gentleness, and consideration which the word "home" means in the vocabulary of Christianity. In the little town where I spend the summer the leading farmer was named Ephraim. He was a man of the old New England type, industrious, sober, upright, but not given to terms of endearment in his familiar intercourse with his good wife Maria. When the lawyer, who had drawn up Ephraim's will in the usual terms, came to read it to Maria for her approval, as soon as he reached the words, "I give and bequeath to my dearly beloved wife, Maria," she interrupted him with the remark: "Stop, stop; that doesn't sound like Ephraim." To know how Ephraim habitually addresses Maria,

and how they are treating and training the little Ephraims and Marias whom the good God sends to them, and to make the terms and tones of endearment familar and natural where they are lacking, is no small part of the minister's mission. In this particular household, by the way, the little adopted Ephraims had a habit of running away to sea and not coming back. Whether the fact that they used to be sent off to bed early in the evening, with just the little snip of a candle long enough to last them until they could get their clothes off, had anything to do with this tendency to run and stay away would have been a most appropriate inquiry for the minister of the parish in those days. But I am afraid he merely came around and endeavored to reconcile their wounded hearts to the dispensations of an inscrutable providence, by dwelling on the total depravity of the unregenerate youthful heart.

The church must provide directly or indirectly some modern equivalent for the huskings, apple bees, quiltings and singing schools of the old days. In some way or other young men and women must have opportunity for unconstrained intercourse, free from self-consciousness and artificiality. This may take the form of clubs, parties, picnics, excursions, or what you please. One rule is absolute: the church must not attempt to take away the theatre, the dance, the card party unless it can give in its place, not merely a religious or intellectual substitute, like a prayer-meeting or a literary society, but a genuine social equivalent. Such genuine equivalents there are; yes, there are even better devices than these even for purposes of social intercourse and recreation; but they involve a good deal of cultivation and resource on the part of the young people who are to enjoy them. If the church is prepared to undertake the immensely costly work of providing a better form of social intercourse, and real recreation, then let us bid it God-speed; but if it has nothing which is socially and recreationally better, or any where near as good, then in the name of the genial and social Jesus, let the church beware of arraying itself against the social instincts of youth.

The church in the country town must be an educational centre. Like the Congregational church in Ludlow, Vt., it may provide for a public library in its own edifice. It is its duty to collect and circulate good books. I say good books, bought with good money. For nothing will kill out all love of reading, and inspire a hatred of books so quickly, as to dump a lot of intellectual lumber from some

deceased scholar's library into a room, and call the collection a public library. A hundred good books, well selected and industriously circulated, are worth more than five thousand dumped promiscuously on to the shelves. Lists of the best books for small libraries can be readily obtained. Having secured the books, the next thing is to get them read, digested, and discussed. For this purpose little clubs and reading circles should be formed. The most useful minister I ever knew was the pastor of a congregation of thirty souls. But the whole community of five thousand people was better for his presence. Scores of people date their intellectual and deeper spiritual interests to the books he used to bring when he came to call, and leave with the remark that he should want to know what they thought of the book the next time he came.

The church should be a leader in the conduct of good schools. To have a school kept in unsanitary buildings, taught by incompetent teachers, confined to a formal curriculum, and to have the scholars begin each new term with the new teacher just where they began the term before, is a wrong to the children, and therefore a sin against God.

The church should pick out the half-dozen brightest boys and girls in the community, and send them away to school and college. Every boy and girl of marked mental ability and sound physical health can get an academy and college education to-day. These the church should select, send, and directly or indirectly aid. It should waste no money in the attempt to educate the dull and the feeble. Enough sons and daughters of the rich who are physically and mentally weak are being educated by their parents, without further crowding the ranks of these educated incapables by charity.

The church should be the apostle of good wholesome cooking. Country people often starve in the midst of a plenty they know not how to use. They send their vegetables and eggs and lambs to the market, and live on fried salt pork themselves. To add half a dozen nutritious and inexpensive dishes to the weekly bill of fare in the farm-house would vastly increase the health, happiness, vigor, and vitality of the household. The gospel of good drainage, fresh air and the daily use of the sunniest rooms, needs to be preached in every country church. The minister should expose the folly of applying general remedies to undefined ailments, warn his people against the fearful waste of money on patent medicines, which is perhaps the most general form of rural dissipation, and teach them

that it is better to die in the hands of a skilful physician than to be cured by a patent medicine or a quack.

The church must meet the vices of the country town, petty dishonesty, censoriousness, hardness and cruelty in family life, by instilling the insight of Jesus into the social consequences of words and acts. To make men see maladministration of a trust as robbery of the orphan and the widow, censoriousness as black-hearted hate, unkind words as the daggers of red-handed murder, and excessive indulgence in animal passions as the combination of beastliness and cruelty they are, is the modern equivalent of the old doctrines of total depravity and eternal damnation. To protect the farmer against the city sharper by lifting him above the desire to get something for nothing, or a great deal for a little; to make him as sensitive to the remote effect of his conduct upon others as he is to its immediate effect upon himself, and to make him see life on the lonely farm as part and parcel of the great life of the church, the nation, the world-historic process and the coming kingdom of heaven, — these are the great burdens of the message of the modern country minister. When crimes occur, as they so often do in country towns, the minister should trace the exact connection between selfish and immoral conduct and shocking social consequence. This was admirably done by Rev. Charles H. Talmage, pastor of the Barre (Mass.) Congregational church, in the case of the Coldbrook tragedy, in which Mrs. Lizzie Naramore killed her six children. Instead of joining in the general denunciation of the unhappy woman as unnaturally wicked or else insane, this pastor wrote to reliable citizens in the birthplace and early home of Mrs. Naramore, and the towns where she and her husband had previously lived. He found that she was a kind, affectionate, tender-hearted girl, neat, thrifty, industrious, and self-sacrificing, with no taint of insanity in herself or her family. Before marriage she had been successful in dressmaking and in taking boarders. After marriage, although she bore seven children in less than ten years, she had bravely attempted to provide a home for them; struggling hard to keep a cow and have a garden, cutting the wood and carrying the water, — all with the strain of poverty and the care of six little children. On the other hand, the husband was a man of drinking habits, lazy and shiftless, coarse and brutal, cross and cruel; leaving her to do all the heavy work about the house, and refusing to work elsewhere when he could get work at good wages; squandering money

when he had it; buying shares in a gold mine on the instalment plan when there was no decent furniture in the house, no glass in many of the windows, and no suitable food or clothing for wife or children; leaving his wife without wood to cut in zero weather; refusing the glass and putty offered by a neighbor when there were seventy-six broken panes of glass in the house. In tracing the real murder, not to the momentary deed of the desperate woman after a night of cruel abuse, but to the prolonged brutality of this beast of a husband, this minister not only did justice to the individuals immediately concerned, but rendered a great service in establishing right standards of judgment in the community, and pointing out the real sources of tens of thousands of life-long tragedies that go on all unsuspected in our country towns. It is no accident that the pastor of this church came to his pastorate fresh from the study of ethics and sociology in the graduate school of Harvard University.

In all these social applications of the Gospel, religion, or the binding of men in gratitude and obedience to the great good-will of God, is the church's one concern. The church should be the witness of the living God, who is as potent in the humblest farm, or shop, or kitchen, as he ever was in the creation of the world, or the pilgrimages of the patriarchs, or the escape of the children of Israel out of Egypt; the representative of the Christ of universal brotherhood, who is as intimately present to-day in the corn-fields of Kansas and the mines of Colorado and the slums of New York as he ever was on the hillsides of Galilee, or the fishing-boats of Gennesaret, or the Garden of Gethsemane; the embodiment of that holy spirit of kindly sensitiveness to others' rights, and tender sympathy for others' sorrows, and gentle charity for others' faults, which may be poured out as freely and fully and gloriously to-day, in the miner's hut in the Pennsylvania coal region, or the immigrant's cabin in the Minnesota wheat fields, as it was when devout men from every nation under heaven were all together in one place at Jerusalem on the historic Pentecost.

The besetting sin of ministers, the ever-present pitfall of the church, is mysticism, with its somnolent refrain, "Good-by, proud world, I 'm going home," — the mood that, so long as a few elect saints are on good terms with God and with one another, makes little effort to prevent the rest of the world, with its society, politics, and business, from going straight to the devil. By its early New

England traditions, and by its later achievements in Old England under the leadership of such men as Dr. Dale, Congregationalism is the sworn foe of all such effeminate nonsense. To be sure, the attempt of our New England Fathers to domineer over the details of public and private life by theocratic pretensions deservedly failed, just as every attempt to slide a false bottom into the infinite, whether in the form of a theocratic state, or an infallible church, or an unbroken apostolical succession, or an unchangeable creed, or mysteriously efficacious sacraments, or miraculously published Scriptures, or a divinely sanctioned polity, is bound to break itself to pieces against the hard facts of the world.

Yet, wrong as they doubtless were in some of their methods, the Fathers of Congregationalism were profoundly right in their aim. Substitute scientific knowledge for arbitrary exegesis, tact for authority, sympathy for censoriousness, persuasion for force, personal influence for ecclesiastical pretension, and public opinion for political constraint, and the program of the early New England Congregationalist, that the whole life of the town should be moulded and ordered according to the perfect will of God, is not too hard or high an ideal for the American Congregational church of to-day. To all temptations to be content with lower aims and easier victories, we must reply:

> "Great is the facile conqueror,
> Yet, haply he who, wounded sore,
> Breathless, unhorsed, all covered o'er
> With blood and sweat,
> Sinks, foiled, yet fighting evermore,
> Is greater yet."

THE CHRISTIAN CITIZEN AND MUNICIPAL GOVERNMENT.[1]

REV. SAMUEL G. SMITH, ST. PAUL, MINN.

Canon Freemantle has suggested an enlarged view of the church, — associations for worship, family life, knowledge, art, social intercourse, trade, politics, and finally, the universal church of all the nations, — the "Federation of Mankind." The suggestion of seven circles of organization, which shall each be regarded as distinctly

[1] Page 23.

religious, marks a great change of conception as to the nature and function of the religious life, and is in harmony with the action of the committee in making municipal government one of the subjects for this Council.

Did time permit, it would be interesting to sketch the forms of social organization in the past, which illuminate the view of Canon Freemantle. Enough to say that in the ancient world the state and the church were identical, and religion failed to do its work because of the moral failure of Paganism. The domination of the state, attempted in mediæval times, failed because of ambition, corruption, and ecclesiasticism. The Puritan states of Savonarola and Calvin failed from lack of moral perspective in precept, and from lack of reverence for freedom and democracy.

The so-called Hebrew "theocracy" and all forms of politico-religious organizations are methods of progress by experiment and readjustment, until the world reaches at last its final goal in the Christian commonwealth.

There is an ethical ground for all social progress. This fact furnishes the deeper reason for the relation of the Christian citizen to municipal government. The law, "Thou shalt love thy neighbor as thyself," is not a thing of the letter, but of the spirit. Unless the man knows himself to be great, because he is a son of God, he will fail to live the law, though he give his body to be burned and his goods to feed the poor. The basis of the social order is the measure of personality. The deepest individualism in the world is that founded upon faith in the immortality of man and his personal accountability to God. No man can love his neighbor in the sense of Jesus unless he has first learned to reverence himself.

But the appreciation of individualism sets on fire the passion for a Christian society, because if one member suffer, all the members of the social body suffer with it. Contagious diseases in the slums spread their pestilence over a city on the wings of the wind. So a foul city government is the poison of every home, and an attack upon every form of industry. It is true that a virtuous people will make good institutions, but it is also true that good institutions make a favorable environment for the development of the best kind of people.

The problem of the city in American life, with its rapid growth, its contrasts of wealth and poverty, and the bad state of its politics, has been the theme of so much discussion that it needs no elabora-

tion at this time. It may be worth reflection that the city is not incidental, but is characteristic of modern civilization. The rapid growth of cities marks the development of England, France, and Germany, no less than the United States. The increase of the social spirit, the necessities of modern industry, and the centripetal force of aggregation, make the cities and their highways the ganglia and spinal cord of every great nation.

Too much pessimism has already found expression with respect to cities. It is well to point out that all the higher interests of human culture are throned in the cities. It is there music, art, literature, and learning have their favorite seats. The human struggle for existence when intense makes for shame sometimes, but it also makes for glory. The great streams of human light and love which illuminate the world to-day have their deepest springs in the hearts and homes, the churches and institutions, of the great cities.

This consideration really intensifies the problem, for if the cities do so much being what they are, of what immense importance to society that every effort should be exerted to understand their needs, to master their forces by the power of good, and to make their thrones of greatness available in the regeneration of the world?

It will not do to say that the evils of American cities are due to their rapid growth and to their foreign population. These are the excuses usually offered by those who regard the present conditions as beyond remedy. It has already been noted that rapid growth is also characteristic of cities in all countries of intense civilization. This state of affairs is not purely American. But the foreign population come from countries in which cities are better governed than they are here, for it is agreed that our cities are the worst managed of all the great centres of population. Instead of the foreign population corrupting American cities, American cities are corrupting the foreign population. It may be pointed out also that a large percentage of foreigners in our cities lived in the rural districts in the land of their birth, and the only urban life they know is what they have found here.

Still less must it be concluded that American institutions may do for State and national administration, but that American liberty fails when applied to the complex situations that confront the rulers of cities. The National Municipal League has done good service in

calling attention to some of the current vices in the very structure of city charters. The aim of institutions must be to reduce the strain upon human strength and human character. But the history of organization in American cities would seem to show that by a peculiar perversity their government is so organized that the best men can only secure tolerable results, while they should be so organized that average men could secure good results.

The Christian citizen, therefore, must be intelligent in the possibilities and limitations of city charters. He must seek such organization of cities as will increase their efficiency, and at the same time reduce the temptations of officials to the lowest terms. It will not be possible under our system of government to adopt the chief safeguard for the good administration of foreign cities. Without going into detail, this consists in the power of the general government to supervise their administrative functions, unify their methods, and remove corrupt or incompetent officials. The State governments and the constitution stand between us and such supervision.

The model American charter must be made under a general State law by the people who are to live under its provisions, reap its benefits, and suffer from its follies. Wherever cities are governed from the State legislature by special enactments, it will inevitably follow that noxious schemes will be railroaded through in the dark, and the people will be plundered. The mayor must be charged with the responsibility of appointing the heads of departments, and the council must determine the policy and vote the funds. All patronage must be taken from the council, and the people who vote the money must not be those who spend the money. The merit system must obtain in the appointment and removals from the municipal service, and the ward boss must be discouraged in the only way he can be effectively reached, and that is by cutting off all chance of booty as the result of his pernicious activity. The taxation of public franchises must be put in the fundamental law, so that civic corporations will have no reason for securing the election of their creatures to office. There are other things to be said under this head, but if these things are done, a revolution will follow in municipal life. Reform must also be had in the methods of party machinery, so that the people can control the caucuses, and these must be safeguarded so that no one shall vote unless he has a legal right, and then shall vote only once, and after that the vote shall be counted as cast.

But all mere mechanism will be unavailing unless the Christian citizen learns that it is his business to spend his time and his money as a pledged member of the civic corporation. The public business is his business, and he must attend to it. The interests of the home, the State and the Church are bound up together; no one of them can be preserved without the others. The man who is too busy, too thrifty, or too cowardly to attend to his political duties is an infidel to his domestic and his religious obligations. The business man can doubtless make more money if he keep out of politics. The lover of ease and good society can gratify his tastes by shunning the caucus and the convention, but the man of honor who accepts the protection of a free government must do something more than pay the taxes that he is not shrewd enough to evade, — he must be a citizen.

Into the functions of his citizenship and into his relations to civic life the Christian man must go with the voice of Sinai in his ears, and with a sense of doom for himself and for society unless the moral law be made the basis of social activities. It is useless to denounce the wickedness of bribe-takers so long as bribe-givers are regarded as entitled, not only to the high name of Christian, but even to the name of gentleman. It is no uncommon thing in private circles to hear men of high character in personal affairs explain how they thwarted this or that economic iniquity by the purchase of this or that man. And men who would not personally conduct the negotiations contribute largely to funds when they know that they are to be used for corrupt purposes. The same men, after having done what was needed to debauch the weak, will attend public meetings to applaud biting denunciations of official corruption. The public conscience must be quickened to recognize that the bribe-giver, because he is rich and strong, is worse than the bribe-taker, because the latter is poor and weak. There is no law under which we can live so bad, and there is no economic condition so fatal, that we can afford to thwart the threatened evil by polluting the sources of public and private virtue. To those who are not moved by the suggestion of the wickedness of wrong methods to secure right ends, there is left the further consideration of the folly of such methods. Thc evils grow by what they feed on; the price of security becomes greater and greater; the greed of rascals in office or in power becomes, year by year, more enormous; so that at last such methods cause more troubles than they cure. Every form of blackmail depends upon the weakness of the person

assaulted. It means at last his ruin, whether the blackmailer be a scoundrel in private life or a member of a city council, or a block of depraved voters. Not alone the only right way, but also the only wise way, is to refuse to be frightened into corruption, as you would refuse to be bullied by blackmmail. Until municipal office ceases to be made profitable by corruption from respectable citizens, it is idle to hope for better city government.

I am of those who believe that good government in our cities is possible, because the interests of the vast majority of the people are on that side of the question. What is wanted is proper leadership that shall be at once intelligent and active. We are far beyond the time when it is worth while to urge the good citizen to go to the polls and vote. If he does no more than that, the voting is scarcely worth while. Unfortunately, the children of this world are still wiser than the children of light. They know that the mechanism of representative government can only be controlled by managing it all the way through. In putting up men for office, they want an available man as well as a serviceable man. They study human nature, the currents of popular feeling, and, long before the Christian citizen knows that an election is to be held, they have formed their plans to capture the election. The Christian citizen must learn how to control primaries, how to reach apathetic masses of men, how to organize victory. Citizenship is not a personal obligation; it is a social process. When it is found that for the office of mayor, for example, the voter must choose between two men, who are each unfit, of what avail for the good man to swell with pride because he has voted for the one whom he thinks least objectionable? It ought to be possible to nominate a candidate by petition; but even that is not enough, for the final victory will be to the side that is best managed and best organized. A local politician once said to me: "Oh yes, we may be beaten this time, but we can stand it, for we are in politics all the time; it is our business. But these folks only get mad once in a while." What seems to be wanted in politics is good men who can "stay mad" all the time.

But the Christian citizen, if he is to succeed, must learn that in practical affairs it is impossible to secure the millennium at once. The world is not ready for a millennium, and would not know what to do with it. He must follow the lines of least resistance in his reforms, and make each campaign upon the most effective lines. It is useless to have a splendid invoice of first-class reforms, and no voters behind them. The question for a campaigner is not what

would I do with an ideal city, but what can I do with the kind of voters there are in the town I want to control. There must be a satisfactory answer to such a question for the Christian in politics. The devil in politics is pleased with nothing quite so much as the impracticable saint in politics, who has a firm grip on his ideals and no grip on the people. The development of the perfect government must be by progressive steps, and what step may be taken now must be settled in every place by the local conditions. I have never understood the mathematics of those who say that half an evil is greater than a whole evil, nor the ethics of those critics who never accomplish anything themselves, and yet seek to obstruct the workers who, holding as high a view of what is perfect as they do, have sense enough to take what they can get in an imperfect world.

The relation of the church, the organization for worship, to the present discussion, must be carefully weighed. The church must inspire men with a sense of moral values, and with courage and conscience to seek to realize them in all their activities. The church must insist upon lofty and even impracticable standards for private and public conduct. Men must there be taught to see the difference between the world as it is and the world as it ought to be. This view makes it unwise for the church as such to seek leadership in the details of government. The pulpit may well discuss such moral phases of public questions as the minister has time and ability to master, but the pulpit should express itself with reserve upon such questions of policy as fairly divide good men. If the minister feels that he has knowledge and ability for special leadership in any special reform, he should usually seek to find that field of usefulness outside the church, and at other times than those of worship. The church, as such, should not be organized for politics, not even for municipal politics.

But after this is said, the church has still a duty in the field of municipal work that she scarcely has come to understand, and which she is very far from filling. She divides with the school and the press the great work of educating the people for life. As her message is of the highest value, so her failure brings the severest loss. All forces are at work to unify the population of the cities. Transactions of business, the whole complex of economic life, the fellowship of the market place, bring common pursuits and common purposes into the lives of the people. The schools take the young from various homes and of diverse parentage, and more or less per-

fectly impress upon them an American image and superscription. The press brings the fact and thought of the hour to bear upon the problem, and furnishes food for conversation, and enlightenment for deeds. But the church must take this population and vitalize it with her imperial message, and make it one in the fellowship of Jesus Christ. The city problem for the churches is chiefly spiritual. It is well that the schools be assisted in education, that the civic forces be aided in charity; but the great work of the church is to arouse men to a sense of sin, and quicken them into repentance. But this involves a very different sense of responsibility than now obtains both among pastors and congregations. Every one will admit that the churches exist for the people and not the people for the churches, but we are in need of some logical applications of that principle. When it is understood and really believed, the benevolent societies will not aid in planting churches in certain localities because they can there easily become self-supporting, but churches will be planted and maintained where they are believed to be most useful. The measure of a successful church will not be the comfort of its congregation, the salary of its minister, or the membership upon its rolls. Is it too much to say that American Christianity needs at this moment a decay of ecclesiasticism, that it may have a revival of religion? The unity of the city must be a new note in our practical religious activities. There must be statesmanship enough to see the problem in its wholeness, and, as no man liveth to himself, so must it be seen that no Christian church can live to itself. When the time comes that all Christian forces in a single denomination can study the problem of a city, and ask what is our joint responsibility, it will be a new and better day. But when the whole Christian force of any city can federate to work and not to waste, it will be a day of social and religious reconstruction.

It may be recognized, then, that the Christian citizen must look upon his church life in a broader way in order to do his duty to society. Instead of feeling that if there is money to pay the bills, if the minister is satisfactory, if the music is good, and if the membership is increasing, that is all that is necessary, he must look upon these things as only the condition and beginning of the obligation of the church to the community. It is the duty of the church to seek and to save that which is lost.

But as the Christian man does not make the church the theatre of his business or of his family duties, neither should he make it the organ of his political obligations. He must also take up the

civic burden, and seek to realize his Christian manhood according to his opportunity in the domain of political affairs. We have special reason for being quickened to a sense of obligation in the momentous problems that are now before the American people. The question of anarchy is a municipal question. It is in the uncleansed slums of the cities that moral pestilence breeds. The criminal anarchist must meet his punishment, and every effort must be made to prevent his crime. But what is it in our cities that furnishes nutriment to this hated growth? Why do germs of foreign hate for law, begotten under despotisms, thrive in the environment of American cities, and grow to malignant stature?

Governments themselves share the responsibility for the existence of anarchy. If a government is inefficient, and fails to perform its normal functions of protection and guidance, it falls into contempt. If a government is unequal in its operation, and rights guaranteed to one class of citizens are denied to another class, it arouses hate. If the officers of a government are purchasable, and the hands that would administer law are unclean, the very foundations of the State rot. Officers of the law, loud in their zeal for public order, and eager to put down violence, are seeking to murder their own offspring, for it is from their union with vice that crime is born.

With these duties, these opportunities, and these dangers before us, the problem must be grappled and its solution secured; and let not doubt or despair feed upon our hearts. That Providence that has been over us in all the years is still the Lord of Hosts and the God of Battles. There will be born a new and wiser Puritanism, that will not be content to seek the cleansing of the human heart alone, but will see that it is the duty of the Christian citizen to seek the cleansing of the city where he lives. The slums will not be dealt with by lonely workers seeking to snatch single brands from the burning, but tides of municipal power will seek to extinguish the flames. The municipal state will not be simply a question of tax rates and low budgets, but it will be an organ for the highest social life. It will mean books and beauty, as well as safety and sidewalks. It will be the orderly expression of the common life, no longer common indeed, but transfigured with the glory of the sons of God. As individual commercialism must be made a slave instead of a master to reach the results of character and conduct, so when the New Jerusalem rests on the sod of earth its gold will be for service beneath our feet, and even its precious jewels will be walls of defence and gates of praise.

NEEDED REFORMS IN INSTRUCTION AND METHODS IN THE SUNDAY SCHOOL.[1]

BY REV. A. E. DUNNING.

This topic has been chosen for consideration in our National Council because present conditions demand important changes both in methods and instruction in the Sunday school. In three respects these conditions are insistent for reform.

First. New and wonderful discoveries have been made concerning the Bible. Whatever this Hebrew and primitive Christian literature is which has been so potent a force in forming Christianity, it did not come to men just as our fathers believed that it came, and as the American children of the last generation were taught that it came. The hand and mind of man were more prominent in producing it than our teachers had discovered. It may be said truly that the new discoveries are only incidents in the history of the giving of the divine revelation to men. To substitute the study of these new things for the study of the word of life is to deform the Sunday school, not to reform it. Yet these new things must be taken into account, and we must find how to do it.

Second. New knowledge is available concerning the soul and its operations. It may be said truly that a clearer apprehension of the phenomena of human consciousness does not involve any radical change in human nature. Personal experience of fellowship with God is gained in the same way now as it has been in all Christian times, by knowledge of him through Jesus Christ and by repentance for sin and trust in him. This is still the purpose of the Sunday school. To substitute a science of psychology, or rather experiments in psychology, for this experience, is not to reform the Sunday school. Yet its leaders cannot ignore the new knowledge and still maintain the power of the Sunday school.

Third. A new education claims to present the necessity for important modifications in teaching, chiefly these: —

That education should recognize the fitness of different minds for different work;

That the process of education should not be forbidding;

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[1] Page 26.

That natural science should have a larger place than in former educational systems.

It may be said truly that professional educators are far from being agreed as to the application of these principles in mental discipline and development in secular schools. The attempts of amateur educators to apply these principles for the creation and culture of spiritual life may easily fall short of reforming the Sunday school. Yet it would be folly not to take account in our religious teaching of movements which profoundly affect the secular education of our children.

This age has given us a new Bible, a new psychology, a new pedagogy. These new things must be known, appropriated, and used by ministers and teachers. That is the substance of the reform needed for the Sunday school. But these new things do not change the essential things of which new knowledge has been discovered. We have the same truth from God, the same characters and the same relations between the teachers and the taught that our fathers had. The end of the Sunday school is always the transformation of human souls into the likeness of God and into harmony with him. If any movement for reform is to succeed, those who lead it must place the end above the means and must honor the end gained, whatever means are employed.

No extended co-operation in reform will be secured without fair recognition of present excellences of the Sunday school. It has made as great advance within the last twenty-five years as any other religious institution. As an adjunct of the church it has fully kept pace with the church. Its literature, in quantity and quality, has progressed as worthily as that of any department of knowledge. The class of minds engaged in Sunday-school teaching shows as high a degree of mental discipline as in any calling which is not confined to expert service. In many communities not less than twenty per cent of the teachers in the Sunday school are college graduates. Its work has been reduced within the present generation to a science, which awaits the skill to adapt it successfully to the heterogeneous masses of people of all ages and degrees of mental and spiritual attainment who may be gathered into the Sunday school. When that is done, reform will be an accomplished fact.

Accepting these premises, we may turn our attention to four principal matters in which reform is chiefly sought.

1. The first of these is the methods of studying the Bible. It may be taken for granted that methods generally employed in Congregational Sunday schools are in harmony with the main conclusions of conservative and constructive higher criticism. It is impossible to escape from the influence of these conclusions even for those who contend against them. They are adopted in all modern Teacher's Bibles, so far as I know. They are assumed in all our lesson helps. They have taken their place in the vital religious thought of our time.

But the study of the processes by which these conclusions were reached cannot have any prominent attention in the Sunday school. The making of the Bible, its human authorship, structure, and method of inspiration, must be kept subordinate to the end of informing the soul with the words which are spirit and life, to making influential in disposition and conduct the truths revealed in the Bible proved through experience to be divine. We are chiefly concerned to find the best way to do this service.

It is not easy to describe many of the methods of Bible study whose advocates have labelled them with such adjectives as inductive, synthetic, catechetical, kindergarten, biographical, ethical, historical. Some of them mutually exclude one another. For example, one method would begin by introducing the child Jesus to Christ, and would make him the starting point and centre of instruction. Another would withhold from children the knowledge of Christ until the period of adolescence, teaching them first Old Testament biographies with stories of classic and Christian heroes and saints. These and many other schemes tempt to closer analysis, but no space for this is here available.

No one method to attain the highest end of the Sunday school through Bible study is best adapted to all persons at all times. One may do successfully what others cannot do. Some teachers are natural catechists. Others are born story tellers. Others are exegetes; and a rarer company, whose ways cannot be described, are inspirers of faith and action. The sin of the Sunday-school reformer is to exalt the method he has invented or adopted, above the purpose of the Sunday school, as though apart from him it could do nothing. The wise policy is to encourage every one who has a plan which commends itself to put it to use. All methods must be judged by their fruits.

The International system of lessons demands special attention,

because it has prevailed over all others throughout the tests of use in many nations for twenty-eight years. It has maintained the foremost place largely because of its simplicity. It is in fact only a flexible outline within which many methods may be employed. The most effective of the abundant adverse criticisms are directed, not against it, but against ways in which it is used by lesson writers and teachers.

Yet it goes without saying that under any treatment it is far from an ideal system for a homogeneous Sunday school that can be organized after the pattern of a public school. Its proper sphere is to help the helpless. A large proportion of Sunday schools cannot be compared with public schools. They have no leaders who could prepare a scheme of lessons. They accept this scheme because it is simple, because it comes to them approved by their denominations, and because it brings within their reach expositions of the Bible adapted to their understanding by experienced teachers.

This system has steadily improved for its acknowledged purposes. It has appropriated new knowledge of the Bible, and has recognized new methods of teaching; but it is plainly capable of further improvement. Its topics are often more extensive than its texts. The exigencies of publishers require that not more than a dozen verses of Scripture should be chopped off and labelled as a lesson. The label is often a libel. The committee ought to indicate the Scripture which belongs with the lesson, and to leave with editors and publishers the responsibility of rejecting such portions as they cannot find room to print. The committee resolved to do this, but retracted its position at the importunity of publishers. Probably the greatest mechanical hindrance to the usefulness of these lessons is the custom of printing such parts of them as can be put into a given space as though these parts were the whole. That book of the Bible which is being studied should be the only text in hand, and such text books, at a reasonable price, would be welcomed in many schools.

The imposition on the International System of quarterly lessons on the use of intoxicating liquors, an excrescence for which the committee is not responsible, is justified by no principle of pedagogy or morals. Lessons on specific lines of personal conduct, social reform, civil government, and other important matters may have proper place in the Sunday school even when they are not found in the ordinary course of Bible study; but they should

not be made to appear as part of a system to which they do not belong.

It is believed by many that a graded system of Biblical lessons would be an improvement on the present system. These lesson outlines have been graded with growing skill to give to each department, primary, junior, intermediate, and senior, the treatment of the text best adapted to that department; but the demand seems to be growing for separate lesson topics for each department. Strong pedagogical reasons support this demand; but the difficulties in providing such courses for general use, as the International lessons are used, are, I believe, at present insurmountable. Our Sunday-school membership, teaching force, and administration are too heterogeneous, and opinions of those who advocate such courses as to what principles should govern their selection are too diverse, to warrant any general adoption of any one of them. Nevertheless, the experiment ought to be tried, and the lesson committee has allied itself for this purpose with an association of editors, to prepare three courses of study. Other persons are working toward the same end, and progress toward an ideal may at least be expected.

But no one system of lessons has preeminent claim on our Sunday schools. Those who can help themselves or others to a better system than the International ought to do so. If one is found better than this for the largest number, it will not long lack recognition.

The reform in Bible study methods, then, calls for improvement in the present system and encouragement of experiments to find better ones, but with fair consideration of conditions which make any system that might be ideal for a local school inapplicable to the mass of schools that most need help.

2. The second field of reform is in the teaching force of the Sunday school. With capable and fit officers and teachers, the best methods of study will certainly be found. The key to solve the problems of the Sunday-school reform is the teacher.

But the solution will not be found through attempts to model the Sunday school after the pattern of the day school, or to limit its leaders to those who pass standard examinations in the art of teaching or in the subjects to be taught. We might scare away some earnest men and women from their voluntary service by telling them of the tremendous responsibility they assume in attempting to guide immortal souls to their destiny without expert knowledge for

doing it; but we could not fill their places to any extent by expert teachers, any more than we could reform society by limiting homes to those trained before marriage to beget and bring up children by scientific methods.

Our churches are a democracy. We can no more restrict those who teach in Bible schools to trained theologians and adepts in the art of teaching than we can forbid laymen to express opinions to one another on religious doctrine. We leave that method of propagating Christianity to churches which claim infallibility, or, at least, special official gifts of knowledge and grace to their clergy. If we held revealed truth to be a deposit once for all committed to a divinely-appointed succession of sacred rulers, as the Roman Church holds, we might put a ban on those who do not understand or accept the dicta of priests which they also received by tradition. But so long as we are Congregationalists, holding that revealed truth is a living seed, we shall regard the entire community of believers as its appropriate soil, and encourage all to think for themselves, and to communicate their thoughts to one another. We shall encourage them to do this in the Sunday school, in conference meetings, and in personal intercourse.

It is none the less important, however, that we should have as many trained teachers as possible, and that we should put honor on limited training where we cannot secure higher attainments. Progress in this direction is greater than ever before. Schools are increasing in numbers and efficiency to prepare teachers of teachers, and to kindle in them that divine inspiration without which no amount of knowledge is power. In many cities and smaller communities courses of lectures and classes for Sunday-school teachers are given. Many seek the help afforded by normal classes giving ten, twenty, or more lessons in a season. These classes should be multiplied. Churches of all denominations ought to co-operate in maintaining them. Still, it is not in the line of reform to discourage from teaching in the Sunday school those who have had no such preparation. It is the essence of Congregationalism to declare as Moses did, "Would God that all the people were prophets." The scorn of ignorance and the scorn of scholarship are alike obstacles to Sunday-school reform. Some teachers, perhaps all, will make mistakes; but it is a gain to the kingdom of God to get into work all who want to teach and can hold pupils to be taught. Their experience will move them to want to do better work, and

the church must help them to opportunities for greater power. Reform, then, means better training for teachers; the best possible, but without diminishing the number of voluntary unpaid workers.

3. The third reform needed is in the line of making pastors active leaders in their Sunday schools. Bishop Potter, giving his charge at a recent annual meeting of the diocese of New York, expressed his conviction that the methods of teaching in the Sunday schools of the Episcopal church have become superannuated by the march of modern scholarship. He said: "If the church is not a teaching church it does not greatly matter what she is. . . . She will never be a church of power or leadership, with a divine healing and quickening in her touch, until she recognizes her calling as a teaching church." We may say confidently that the church will not be a teaching church unless her pastors are teachers, and appreciate the importance of their trust for the children of their parishes. The fundamental work in making churches is teaching, patient, systematic, skilful training from childhood up, and that not by the pastor alone, but by parents and teachers under his guidance. Christ preached few, if any, formal sermons. He did not claim to be an orator. He called his followers disciples, and said to them, "Ye call me teacher, and ye say well, for so I am." The spirit of the time must either impel the churches toward more efficient teaching, or else away from the common people. The emphasis in men's minds to-day in secular and spiritual things is on teaching. This is indicated by the large proportion of gifts to educational institutions as compared with those to churches.

The minister who knows ecclesiastical history and traditional dogma, and the lives and times of men who handed it down, is not in demand unless he also knows men of to-day, and society — its temper and sins and needs. "Ministers are the first to lament over the incompetence of Sunday-school workers," says Dr. Schauffler, "and among the last to try to remedy the evil. Why? Because they have not been taught how to do it. They know a good deal about Tertullian and Origen, but next to nothing about Sam or Jim. The result of all this antiquated scholastic education is to turn out armies of ministers into whose hands the responsibility of the religious training of our age is placed, who do not know how to do much more than prepare sermons."

Some progress has been made in this reform during the last twenty years. Ministers might be named who are conspicuous

examples of teaching pastors, and many more who, if not noted in this work, are yet faithful and successful.

Theological seminaries which are in touch with the churches are taking steps to fit their students to be not only preachers and pastors, but also masters. Hartford Seminary, for example, is equipping itself efficiently to do this work. Union Seminary has still more extended plans for the coming season, with courses of study open to both sexes, including Sunday-school superintendents, teachers, and those who wish to increase their efficiency for other forms of Christian work. A complete course in the English Bible and in pedagogy in popular form is announced, with certificates for those who finish the course successfully. The time is probably not far distant, and is foreshadowed by the plans of these and other institutions, when professors and students from our seminaries will go out to churches and communities to give instructions to teachers' classes. Those ministers will be in demand who can organize and administer their own schools, and create sustained enthusiasm in the study of the word of God, as applied to present needs of the individual and of society.

4. The last need of reform now to be considered is along the line of Sunday-school organization. The fellowship of Sunday schools is not second in importance to any part of the fellowship of churches. Needed reforms will be accomplished when those who appreciate the need act together to provide for it. The Sunday school, instead of being on the programmes of our local, State, and national meetings once in a decade, ought to be in evidence at every meeting, showing what progress is being made in training the children and youth of the parish, and, if none is made, to find out why, and what ought to be done about it.

Our denominational Sunday-school statistics give us more reason for anxiety than ever before since statistics of our churches began to be gathered. The attendance on these schools, which till a few years ago has steadily increased, has fallen off about sixteen thousand since 1896, and last year the decrease was over ten thousand, the largest in our history. This condition is somewhat relieved by the fruits of the missionary labors of our excellent Sunday-school Society, which appear in the report of 1,883 Sunday schools not included in the regular summary, with an enrolment of 69,673. But this does not indicate any effort toward growth on the part of the majority of our older churches beyond their contributions to the society.

It is a suggestive comparison that, while our Sunday-school membership is only about six per cent greater than that of the churches, the Congregational Sunday-school membership in England is nearly double that of the churches.

This Council has usually carried standing committees on various reforms, whose reports have done little more than reiterate the desires on which Christians generally are united, that particular kinds of vice may be abolished, and that corresponding virtues may be established. I suggest that a standing, or rather a working, committee on Sunday schools might be of great practical service in stimulating efforts for their improvement through our local and State bodies, in considering the systems of Bible study in use, and methods of teaching, and other means for bringing children and youth into active service in the churches, and in reporting on these matters to the National Council. Our Sunday-school Society no doubt would coöperate with such a committee, and would meet its necessary expenses should the Council request it to do so.

But the interest of our churches in Sunday-school organization should not be limited to our denomination. The benefits of federated Christian work were never so much appreciated as now. There is a practical unity of faith and spirit in evangelical Sunday schools. Congregationalists ought not to be outdone in supporting it. The International Sunday-school Association is doing a service of great importance to the Christian life of our country. Without attempting to plant new Sunday schools, it has done much to improve the teaching, increase the attendance, and quicken the life of Sunday schools everywhere. Its effect in strengthening those in our denomination is demonstrated according to the support given to it by Congregationalists. In Massachusetts, for example, it is now admitted to be the most effective of any State in the Union. Congregationalists are at least as prominent in its work in that State as any other body. While in thirty-two States the loss of Congregational Sunday schools last year was 20,385 members, in eighteen States the gain was 10,383, and nearly half this gain was in Massachusetts. While the net loss in all the other States, apart from Massachusetts, was over fifteen thousand, the net gain in that one State was over five thousand. It is for our advantage, as well as for the growth of the larger Kingdom of God, for us to support this International Sunday-school Association.

But the main causes for the temporary decline of the Sunday

school lie deeper than organization. Their effects are not confined to any one denomination or to one country, nor to the Sunday school alone. They are to be discovered in the changes going on in men's ideas of God, of his revelations to mankind, and of their relations to one another in human society. These changes profoundly affect men's attitude toward the trinity of institutions which represent historic and vital Christianity — the holy book, the holy day, the holy house. The old position of reverence toward all three has been to a large extent abandoned. The new position is not yet well defined.

But they are all three essential to the continuance of Christianity, which as a vital force was never so potent in the world as now. This fact gives assurance that a nobler, wiser use of this trinity of power will be found. A deeper reverence for these institutions will develop, because of their necessity to worthy manhood and free, progressive, orderly society. To that end the teaching element in propagating truth must have larger prominence than in the past. A higher civilization requires that the emotional religious life shall rest on a solid basis of knowledge. The holy book will be studied on the holy day in the holy house. Christians, young and old, will go to school to learn of God, of his revelation to men in ancient times, and his revelation to men in our own times. They will study these supreme themes with such enthusiasm that they will draw others into their company, convinced that the only safety for our country from the perils of anarchism and its brood of disorder and crime, the only safety for any country, is the enthronement of the moral law in the soul of man.

The Bible school, then, will come to take a higher place than ever in Christian life and effort. Enlightened experience will be the supreme qualification of the teacher, and Christly love for men will search it for answer to the deepest inquiries of the soul. If Congregationalists are prophets and seers they will anticipate the coming day and be found at the front in providing the most effective means for studying the mind of God revealed in his Word and Works.

THE SPIRITUAL TREND OF OUR YOUNG PEOPLE'S SOCIETIES.[1]

REV. CHARLES M. SOUTHGATE, AUBURNDALE, MASS.

You will note the limitations of this title. It is not a general estimate of young people's societies, for defence or for criticism; it is not primarily an examination of methods; it is the statement of a single point: the spiritual trend of our young people's societies. Now that is a welcome word! While church clerks and scribes of conference and council are lamenting the decline in members added, scholars attending, and dollars given, this program committee comes to a man and says, "There is a spiritual trend in our young people's societies; will you talk about it half an hour?" Whom when we saw, we "thanked God and took courage." For it assumes the most vital force of being, at work in a most vital life-centre.

Just what do we mean by a spiritual trend? Spirituality takes in more than the virtues — honesty, truthfulness, purity; more than the graces — to be courteous, generous, "kind one to another, tender-hearted, forgiving one another"; it is the source of these. It is the spirit of man having to do directly, personally, with God himself. A trend, of course, is a movement in a certain direction. So that a spiritual trend in young people's societies means that these fresh souls are coming to be more and more familiar with thoughts of the King eternal, immortal, invisible; at home in the chambers of his palace and fond of the heavenly viands which grace the banquet of his love. It means that the law of the spirit of life in Christ Jesus is making them free from the law of sin and death; that they are coming more and more to mind the things of the Spirit and not of the flesh; are gradually bringing forth the fruits of the Spirit; that they are walking with God, are pleasing God; they worship him in spirit and in truth. This age has received many descriptive adjectives, but I do not remember hearing it called a spiritual age; rather, a materialistic age, commercial, money-loving, pleasure-loving; the age of iron, of steam, of electricity; of exploration and expansion; of clubs and federations; anything but a spiritual age. And if our young people in their organizations are actually becoming

[1] Page 26.

more spiritual, it is a blessed relief and assurance, for they are the possessors of the future. In the main, as they are to-day, the church will be to-morrow. They are already part of the church, and in estimating its characteristic temper one can as little leave out those between ten and thirty years of age as those between thirty and fifty.

Yet if we look for certain types of spirituality we shall be disappointed. Who can forget, in this city, that rare saint of God, Edward Payson, with his solemn meditations, long hours of prayer and days of fasting, his searching self-examinations, and the atmosphere of another world which thrilled in his sermons, pervaded his conversation, and breathed about him wherever he moved? You will not find that in our young people, any more than you will find it in the average adult Christian, or, shall we say, in the recognized leaders of the church. For good or for ill, that manifestation of the spiritual mind has ceased to be characteristic. For good or for ill, our conception of God and of the Christian life has changed. Our thought of his almightiness does not set him off over against man in a heaven of bliss from which he looks down, strict to mark iniquity, vouchsafing peculiar and somewhat rare bestowments of grace on those who hold themselves somewhat aloof from this earth's joys and cares. We think of him as pervading all his world with an immediate presence of patient, eager help, and free companionship with willing souls. We have doubtless lost something of awe as we have gained something of nearness, and doubtless need to be watchful in these changes. But in missing certain manifestations we are not to overlook others. Especially in studying young people, we must remember that youths and maidens are not by temperament what we have been accustomed to call spiritually minded; least of all, boys and girls. Let me give an illustration: At one of the shining beaches of Maine, this summer, when a family were called together for prayers after breakfast, the three boys hung back. It was almost nine o'clock, some special fun was on hand, and the crowd was waiting for them outside. "Father, can't we go without prayers this morning?" The father thought he would give them a little test, so he said: "Now you are Christian boys; do you really think you can love Jesus just as well, please him in your play, and have him with you just as much without prayers as with them? If you do, you need not stay." "And," as he said to me, "you should have seen those kids scuttle!" But on an afternoon when they had

strolled out to a point opposite their cottage, one of those little fellows said: "O mother, I wish Jesus was here now, then we should not have to go clear round, but could walk right across the water." Here is a question: Are not as many of our young people, our little people, living every day with a happy trust in Christ, trying to please him in study and play and work and duty, as one could find two generations ago? A man does not need to be fifty years old to remember how solitary was the child who joined the church before he was eighteen or twenty; and now look at the crowd there is to welcome him! Christian nurture has its perils; mature and marked conversion its great advantages. A generation, at least, must pass before we can determine the broad outcome of the present movement. To name a single point, what is the relation, if any, of a teaching which secures early, almost unmarked conversion, to the growing infrequency of the conversion of adults, especially of men? But whatever the need of modification and guidance, it is a blessed thing to find millions of young people and children joyfully owning their allegiance to the divine Master, and plainly growing in favor with God as with man; for youth is the time for the discovery of God and his close presence in his world. Youth is the time for idealizing life, and setting the heart on making that ideal actual. "Your young men shall see visions." Visions are the discerning of things loftier and holier than common eyes behold. Then, if ever, it is good to live and noble to aspire. To do some generous service, lift some of the world's old burdens, to bear a knightly part, whoever else may be selfish or craven, this is for youth to resolve, or else for no age. Now is the time for the great decision. As one finely puts it: "There is a crisis when every faithful son of God is agitated by a fierce controversy between the earthly and the divine elements of his nature. Self and the flesh seductively whisper, 'Thou hast a life of many necessities; earn thy bread and eat it; and pay thyself for all thy trouble, with a warm hearth and a soft bed.' The voice of God thunders in reply: 'Thy life is short, thy work is great, thy God is near, thy heaven is far; do I not send thee forth, armed with thought and speech, and a strong right hand, to contend with the evil and avenge the good? Indulge no more, or I shall leave thee: do thy best and faint not: take up thy free will, and come with me.' By some such conflict does every great mind quit its ease to serve its responsibilities." If we can see our youth entering into that controversy, and coming

forth crowned with that decision, God knows how we will rejoice; and God knows how we will strive to secure it, and to guide to its rich fulfilment.

With this conception of what it means for our young people to be spiritually minded, it remains to look for such a tendency in our young people's societies. What societies? It will not do to draw our facts from the few we may have known or observed as pastors. We cannot determine a trend from the experience of one year, or five. To make the conclusions worth much, our study must cover a wide range of both locality and time, and we must have their record available for investigation, and here we seem restricted to a single movement, the Young People's Society of Christian Endeavor. In numbers it is immense, societies by the tens of thousands, members by the million. In extent, it is found in every continent and on the scattered islets of the sea. In age it has the record of twenty years. In aim it is distinctively religious, and a spiritual trend should be looked for here if anywhere. The Christian Endeavor Society may or may not have been in the mind of the committee choosing this subject; they may or may not have remembered that Portland has a church dignified with a tablet stating that here was its birthplace. The individual members of this Council may or may not be personally disposed in its favor. But in any case I can find no other group of societies to which to apply the tests of a spiritual movement with the hope of reaching conclusions of sufficient solidity to appear before this body. The subject, then, seems, not to narrow, but to broaden itself to this: The Spiritual Trend in our Young People's Societies of Christian Endeavor.

Their origin leads us to anticipate such a characteristic. The first society was formed by a pastor with a company of young converts about him; he must keep them for Christ; he must lead them to grow up in Christ. A carefully organized society seemed the best means. But what should be its form? The answer came through a process of selection. Many kinds had been tried by others and by himself. For a while they did run well, then something bewitched them and they fell away. The conclusion was not a hit-or-miss venture, a happy thought, but the outcome of persistent experiment and disheartening failure. Lyceums, literary and social societies, the ordinary young people's meeting, all had been eliminated by the process of exclusion. This remained: a religious

society with a distinctly spiritual aim and a definite pledge, and this was started, its first constitution being practically the constitution of to-day. Those young people looked at it and said, as have so many since, "It is high; I cannot attain unto it." The pastor himself was almost daunted at the demand he was making. "He was afraid"—it is his own confession — that its strenuous pledge would not commend itself to the young people; that they would be afraid of its strictly religious character; that they would not find enough of the oyster supper and pink tea element in it to win their approval; but, ever since, his weak faith and lack of knowledge of young hearts has been rebuked by their acceptance of this constitution and by the loyal adhesion to it of millions of like-minded youth." It is not our province to deny the value or depreciate the results of other attempts so often and so honestly made, and as little to withhold a welcome from substitutes for or modifications of the Endeavor Societies which seek the same lofty aim. If other forms are found to promise better spiritual results, that fact serves equally to justify the assertion of a spiritual trend. We simply note the fact that this organization, when it finally came into the field, has shown itself possessed of the force, both intensive and extensive, to become the model and inspiration of a movement organized, widespread, for city and village, for north, south, east, west, for church and for jail, for academy and college and camp and battleship, for San Franciso and Shanghai, for Boston and for camps of Boer prisoners in Ceylon and St. Helena; for the vastness of London and for the tiny bits of rock and soil that float like lilies on the bosom of equatorial seas. Societies by the score have been started in faith and nurtured in prayer, by pastors and by the young people themselves, seeking to appeal to the peculiar tastes of the young, or stiff with the conservatism of church dignitaries; but just this one has been able to meet the risen Lord's great command, as singing in response:

I 'll go where you want me to go, dear Lord,
I 'll say what you want me to say,
I 'll do what you want me to do, dear Lord,
I 'll be what you want me to be.

And this is just the society which has made the most daring challenge to the spiritual life of young people. This high and definite spiritual aim was the divine vitality in that grain of mustard planted

in Williston Church which has become a great tree, in whose branches the birds of all skies do lodge, whose leaves are for the healing of the nations.

I recall a scene when the city of Gloucester was celebrating the two hundred and fiftieth anniversary of its settlement. The brooding peace of a summer evening rested on the quaint harbor, the towers and spires of the city, on the homes and villas nesting on green and embroidered slopes. In the outer harbor, between the red flash light of Eastern Point and the reef of Norman's Woe, lay the battleships of the white squadron, fair and still as the isles of the blest. Over opposite them floated like a swan the famous yacht American, which fifty years ago brought to our land the Queen's cup. All around and between swung the fleet of matchless fishing schooners, graceful as the brilliant yachts that crowded around, the butterflies of the sea, with here and there the bulk of some foreign three-master. Across the water streamed the countless lights on mast and rigging. From the forecastle of a salt barque from Trapena came the strumming of strings and the liquid notes of the flageolet as soft Italian voices sang their melodious songs. It was a witchery of beauty that Venice herself might have envied. Then into the midst of it all stole another strain which set the heart throbbing with a new ecstasy and dashed the moisture across the eye. It was sweeter than the songs of Italy; it stirred more profoundly than songs of nation or of home; it gathered in the abundance of these and added yet more. Just the Christian Endeavor sailors of the United States despatch boat Dolphin, about the windlass, singing the old gospel hymns! It may be impossible to make you feel the awed charm of it all, but to some who heard that chorus of the sons of the sea, pledged defenders of our glorious country, pledged followers of the Lord of land and ocean, of storm and calm, that song is singing itself still in echoes that will not faint or die. It is the society with this insistent spiritual aim which has roused a response that testifies to the spiritual longings of man's soul in every condition.

This aim of the society is backed by a pledge to use the well proved means of spiritual growth; the study of God's word, prayer, public worship, Christian service, public testimony. Whatever else the society may offer, these it requires. Of course we can find objections to a pledge, especially to one so strict. But the fact that twenty years' experience shows that the society flourishes or

fails with loyalty to the pledge would seem to indicate a spiritual trend, and also a spiritual truth: that the religious life of the young at least may be strengthened by a definite statement of its duties and a covenant to perform these faithfully. In his "Life of the Master," Dr. John Watson says, speaking of the years at Nazareth: "In the awakening of youth the chief factor is a master. There may be inspirations which shall be the strength of after years; but the best discipline is obedience, and only he who shall learn to wait and submit shall be able to achieve." If the pledge be a yoke, "it is good for a man that he bear the yoke in his youth"; and the Saviour has a way of making that yoke easy. Is not one reason why Christians, old and young, lose their earnestness and cease to grow, often a vage conception of just what they are to do, or a falling off in the regular performing of understood duties, especially those of the inner life? To describe these duties and watch that they are performed, but with the inspiration of fellowship rather than the dictation of a priesthood, seems to be a method of developing the Christian life in its beginnings thoroughly approved by results.

Very remarkable, also, in this connection, is the appearance of special movements within the body. They are like beautiful chapels built into the walls of a great cathedral, — enhancing, not marring, the massive plan, — their separate altars not dividing, but enriching, the worship of the central shrine. The order of their appearance is a striking comment on the spiritual trend of the great movement. Good citizenship came forward early with efforts, often brilliantly successful, for the Sabbath, temperance, an honest vote, and the like; sharing the financial support of the local church, broadened into aid to its missions at home and abroad, with careful study of mission fields. Then followed systematic giving, one of the finest tests of genuine Christianity. For the last few years the emphasis has been laid on the quiet hour, a time to be alone with God every day, with the open Bible, contemplative mind, and bended knee. The most characteristic word of recent conventions, whether with fifty or fifty thousand present, has been the old phrase of Jeremy Taylor, "The practice of the presence of God." I heard a clergyman, who has been one of the most popular speakers at such conventions from the beginning, say in a recent address before a local union, that when he began making Christian Endeavor speeches he thought he must have a plenty of good jokes and stories. Now he finds that to get the best response he must appeal to the deepest

spiritual emotions. Dr. Clark, who attends conventions almost continually, reports that the most marked advance is found in the absorbed interest in the highest spiritual themes and exercises.

Which leads to another fact: This society is the most remarkable instance in the Protestant Church for many centuries of a movement extending over the world and growing rapidly for two decades, receiving its guidance and inspiration from a single centre. Thousands of able leaders have appeared, but the rooms in Boston, with the little circle of officials, and the trustees meeting with them, are the power house of this work. You do not want nor need that I should mention names; they would not suffer it; but any one who has sat in one of those Pentecostal gatherings in their upper chamber must testify that, beyond the notable business efficiency, above the rare sagacity, as marked in escaping innumerable snares as in leading steady advance, rises the solemn, joyous, growing fulness of personal religious experience. The society is spiritual, because its leaders themselves are led of the Holy Spirit. Not their effort and planning alone, but their prayer and consecration, have been divinely honored in the gathering of what is the largest company of Christians of any age, loyally testifying their allegiance to Christ by living and working for him, by systematic giving of their money, and systematic taking of their time for daily personal communion with God.

When astronomers are making delicate observations of stellar phenomena, they find it necessary to allow for the personal equation, that is, an involuntary tendency in the observer to exaggerate or diminish what he sees. This is corrected by comparing a large number of observations by different individuals. I can hardly hope to have escaped this liability; so let the appeal be made to a wider range of testimony. You must have noticed the reports gathered from eighteen hundred pastors, selected at random in forty-five States and Territories, of thirty-nine denominations, in answer to questions concerning the Christian Endeavor Society, as they have tested it in their own churches. Taking specific points, ninety-one per cent believe in the pledge; ninety-two per cent find the members as faithful to the pledge as older Christians to their church vow; ninety-three per cent declare the meetings well attended and spiritual; the same proportion find here valuable training in church activities; ninety-four per cent assert that the society increases loyalty to the church; ninety-four per cent, again, that the effect of the

pledge on the spiritual life is helpful; ninety-six per cent find the members as faithful in church attendance as other Christians; and on the main question, "Do you believe that the Christian Endeavor movement marks an advance in Christian work for young people?" out of 1795 pastors, 1779 answer yes, — more than ninety-nine per cent. Discount what you please for the letters not answered and the probability that the most enthusiastic would be most apt to reply, and we still must believe that the spiritual trend is real and powerful.

Here, then, we have a movement of twenty years' standing (running, flying, would better describe its advance), spiritual in its origin and aim, spiritual in its requirements, becoming more spiritual from year to year, in both its active duties and the inmost life of the soul. Facts justify the subject as worded by your committee: "There is a spiritual trend in our young people's societies." Facts demand a nobler assertion. The spiritual trend is the characteristic thing in our Christian Endeavor Societies; the one large body which offers itself for thorough investigation. And this further declaration, that the most daring challenge to the spiritual life of young people is the one to which they respond most widely, enthusiastically and persistently.

I can imagine no truer service to the kingdom of our risen and reigning Lord than for a man to give the best that is in him to hold these societies to their lofty ideal. It is grand for the aged prophet to discern the divine protection around him; but it is the grandest thing in the world to open the eyes of the young to see the mountains full of the chariots and horsemen of Jehovah. If I were a pastor with a young people's organization losing its first love and zeal, instead of seeking other plans for making them more faithful and growing in Christian life, I would take the chosen remnant whose spirit and practice were nearest the divine ideal, and begin with them again, not lessening but emphasizing the spiritual demands. And if, holding personal fellowship with God, the great good of existence, but finding the young hearts drawn toward lower things, I longed to lead them nearer the source of all spiritual life, having before me such proof that they will respond to the highest appeal their leader can make, I would turn to myself and say, "If you want your young people to be better, be a better man yourself!"

CO-OPERATION OF THE HOME AND THE CHURCH IN THE SPIRITUAL NURTURE OF CHILDREN.[1]

REV. CHARLES H. RICHARDS, PHILADELPHIA, PA.

Our age has awakened to a new realization of the value of the child. He is not a plaything to be petted and admired; he is a mystery to be solved, a seedling to be developed. He is made the subject of minute and scientific investigation by philosophers. He is analyzed and measured, every inch of his physical growth watched and recorded, and every token of his mental development noted with eager attention. Psychologists study the laws of his spiritual evolution, and point out the methods of training which best accord with those laws and which will result in producing a complete and symmetrical manhood. Dr. Harris, in his report for 1898 as U. S. Commissioner of Education, catalogues a thousand publications in Child Study.

This new interest arises partly from the fascination of childhood in itself. There is a peculiar charm and value in the young life just at that stage, not to be found later. The purity, freshness, genuineness and seriousness of the unspoiled nature seemed to Wordsworth to hint that the child came from a higher world.

Dr. G. Stanley Hall has recently said: "Childhood is the very best period of human life; then all human faculties are at their best; it is the paradise from which growth is more or less of a fall. . . . Childhood at its best is the most truly and really divine thing in the world. It is the most complete and whole thing we have." Emerson declares "the puny struggler is strong in his weakness, his little arms more irresistible than the soldiers, his lips touched with persuasion which Chatham and Pericles in manhood had not. . . . The small enchanter nothing can withstand."

But a deeper reason for the new enthusiasm in child study lies in the genetic relation of childhood to the future. The boy of to-day is the citizen of to-morrow. "The childhood shows the man, as morning shows the day," said Milton. The most startling thing about child nature, fraught with both promise and peril, is that it is an undeveloped germ, waiting to unfold its possibilities of measureless good or evil. The child is not a little angel nor a little devil,

[1] Page 26.

as men in varying moods may sometimes think; but it is on the way to become one or the other. In the heart of the acorn lies the great oak in miniature; and in the heart of the young life by your fireside there lie wrapped up the elements of future character, whether glorious or base.

Perhaps we should rather say that the child is the middle term in a long process of development, which looks far backward into the past, and far forward into the future. The backward look is along the line of animal development in preparation for the spiritual. Dr. G. Stanley Hall calls attention to the fact that "the child normally represents the history of the human race; it has, in its early stages, a great deal of the animal about it. There is a great deal in the physical and psychical nature that suggests the higher animals. We know that every child has at least one hundred and thirty-three rudimentary organs in its body (so-called) which are atrophied, and which suggest something a little like what the evolutionists tell us is true. . . . Why is it that we have the vermiform appendix, and why all these one hundred and thirty-three different organs, of absolutely no use, but many of them a positive disadvantage, in our human shape? What do they mean? They mean that we pass up the whole history of animal life, and that from the time a few months before birth, up to maturity, every child represents in his history every stage of animal life, as repeated since the world began."

But if the child recapitulates in his body the ages of animal development, looking backward, he anticipates in his soul the ages of millennial glory, looking forward; for in spiritual endowment he is the image of God, and is capable of development into a glory like God's. The late John Fiske has shown us that, if the theory of theistic evolution be true, it takes a new direction in man; the age-long process of physical development reaches its climax and stopping place in the human body with its complex mechanism, and its marvellous brain and highly organized nervous system, fit instruments for a soul; and from this point the progress of development must be sought, not along physical but spiritual lines, as the living soul unfolds and expands, and mounts up toward the attainment of the Divine ideal. This is the splendid possibility of every child.

But the social value of the child must be added to his individual potentiality as we look toward the future. Not only will he develop his own nature, but he will also be a power to help make or mar the community he lives in. He is a new spiritual force let loose in the

world to better it or to blight it. What sort of a state, or home-life, or church, we are to have forty years from now depends on what the boys and girls of to-day become. At this very hour there are nestling in many cradles, and hushed by the lullabys of mothers who little dream of their responsibilities, the presidents, governors, senators, merchant princes, pastors and church leaders, judges and missionaries, mothers and teachers, of the last half of the twentieth century; and side by side with them are growing the thieves and rascals, the traitors and criminals, who will curse humanity with their lawless lives.

How can we reduce that peril to the lowest terms, and do most to insure safety and success to the individual child and to society? The answer is immediate: By a wise and thorough spiritual nurture.

The Aim of Spiritual Nurture.

We need to have clearly in mind at the outset just what should be the aim of the nurture. Obviously it does not include everything that we mean by the word "education." Dr. Nicholas Murray, in his analysis, says that civilization may be summed up in a five-fold classification: Man's science, his literature, his art, his institutional life, and his religious beliefs. The study of all these, the drill and discipline gained in mastering and applying their vital principles, the training of the body as well as the mind for its highest vigor and efficiency, are included in education. These five-fold factors of civilization are all valuable allies to spiritual nurture, and may be largely drawn upon to reinforce its work; but they are distinct from it. It has a narrower field than education in general, but one of supreme importance. It has a single aim, but that aim is momentous and transcendent, — it is character. Its aim is not primarily to impart information, nor to give the refinements of general culture, although these are welcome accessories. It seems to develop noble men and noble women, trusty and true in all the relationships of life. It takes the young life in its most plastic period, and endeavors to mould it into the image of Christ, so that it shall be forever steadfast in its devotion to God and loyalty to the right.

Elements of Character.

The elements of character are four: ideals, principles, a trained will, and the spirit of the life. The ideals one cherishes of his own nature, and of the chief good in life, his conception of himself as a

mortal or an immortal, of God and his relation to him, of the divine order of the Universe, to which he must conform or suffer disaster, are potent factors in shaping manhood or womanhood. The principles one adopts, or the clear recognition of the true lines of action along which he can move with certainty and safety, to attain the chief good, are of equal importance and potency. A trained will, by which the fitful impulses and vacillating choices are tamed and brought into obedience to a great dominant purpose, comes next to make the life strong and masterful. And the spirit of the life, which is the flavor of character, the unconscious expression of its innermost essence, is the fourth element.

In their concrete manifestations, these ideals become convictions, the bed-rock of character on which the superstructure of the life is to be erected. The principles become the order of action, the rules of conduct, and under the power of the trained will they embody themselves in habits, in which, by frequent repetition, the chosen course of life becomes well-nigh automatic. The spirit of the life expresses itself in the temper and manners of the man, in the kindly, helpful, chivalric, noble personality, or in the hard, grasping, selfish, hateful nature.

These are the elements that make character and with which spiritual nurture must concern itself. But the very use of the word "spiritual" defines and specializes the method by which the object aimed at is to be pursued. We believe that to insure a character that will be strong and stable, symmetrical and steadfast, the mind must know something of the eternal realities, and must feel itself in the mighty grasp of universal laws. It must see itself in the light of God, and understand with what authority and certainty he will hold it to obedience to the right or else enforce the penalty of disobedience. The nurture needed to secure the character we desire, then, must be religious nurture.

We believe, also, that human history presents but one illustration of ideal manhood, and that is found in Jesus of Nazareth alone. A life that is not fashioned after his pattern is defective and unsafe. The ideals, the principles, and the spirit which he embodied in his peerless character are essential to every one who aspires to the stature of perfect manhood or womanhood. And his inspiring, vitalizing, transforming power can change even the weakest or the worst into some semblance of himself. Nothing less than Christ-like character must be the aim, then, and no mere general religious

nurture can be depended on to secure it; it must be a very definite, positive, and persistent Christian nurture. Conventional morality and natural religion are not enough to develop the sort of men and women we wish to produce. They lack breadth and motive and power sufficient to make a well-rounded, sturdy, and victorious life. We must have a training which will deeply implant in the young soul, as unalterable convictions, the great truths which Christ declared and illustrated in his own person, which will drill the life into habitual obedience to Christ's laws of conduct, so that it becomes spontaneous; which will fill the heart with Christ's spirit of sympathy and self-sacrifice, devotion to God and devotion to man, in loving service, so that it shall radiate blessing as naturally as the sun radiates light. This is the only way in which we can transform the boys and girls into the likeness, even in miniature, of him who lived out before the eyes of men the full glory of an ideal manhood.

Character-Making Forces.

We should understand at the outset, however, that the very best training cannot be depended upon with certainty to produce the result we desire. Training is a great power, and of the utmost value, but it is only one of the character-making forces. There are other potent influences, which must be reckoned with, which will either help or thwart the finest nurture. We must not forget that there are four factors in the construction of character: heredity, environment, free will, and training.

Modern studies in spiritual biology have made it very plain that heredity, or that law by which parents tend to repeat themselves in their offspring, manifests its power in the intellectual and the ethical as well as in the physical life. The crude stuff to be worked into character is largely an inheritance. The peculiarities of the father and mother, even though they die before the child is old enough to remember them, will reappear not only in face and figure, gait and carriage, but also in the mental characteristics and moral proclivities. Our ancestors entail upon us not only their fortunes, good or bad, but bodies and souls stamped with their image. Characteristics of intellect, eccentricities of temper, the bent of genius, the twist of tendency, the force of will, are often innate qualities of a life which have come to it by descent through many generations. Hereditary tendency has often been so strong as to seem like a predestination. To be sure, the law of variation is almost as marked

as the law of resemblance. Exceptions to the rule are many, but they are few, on the whole, compared with the myriad cases that follow the law. "A good man leaveth an inheritance to his children's children," says the Scripture, and God visits the "iniquity of the fathers upon the children unto the third and fourth generation." Reverence, conscientiousness, generosity in the parent, tend to reappear in the children; while a nature disordered by loose living, weakened in moral vigor, unprincipled and lawless, tends to reproduce its like. Out of the silence of a buried past a dead hand is stretched forth to lay hold of each young life, to lift it up or to drag it down. Out of the vanished centuries there flows a stream of ancestral influence into each new-born soul, the push of whose unseen pressure is toward a noble or an evil life.

Environment is another important factor in shaping character and in some cases seems to be decisive. Especially in childhood, when impressions are vivid and deep, do the influences that press upon the young life form its surroundings, mould and color it. A plant which is full of luxuriant vigor in the sunlight will become pallid and weak when kept in a cellar; and a child who would develop nobly among good companions, and under influences which would stimulate the better nature, may become vicious and corrupt amid evil surroundings. Climate, scenery, books, friends, schools the daily work, the condition of society, the ideals presented by the public press, the example of prosperous men, and other things, furnish influences which are absorbed unconsciously into the character, and condition its future. Given a community where order, purity, and philanthropy prevail, and a family where piety, principle, and generous sympathies are constantly exhibited, and we may expect worthy and beautiful lives in the children reared there; but given a home where selfishness, high temper, profanity, and irreligion are rampant, and a community where greed and vice and shameless disregard of honor and right are flagrantly shown in high places and low, and we may well expect that soil to breed reckless and vicious boys and unprincipled girls, with a future fraught with unspeakable peril.

But if heredity and environment are potent influences in character-making, free will is the only really decisive one. With all its discoveries and improvements, modern psychology has not invalidated the freedom of the will. Without this there would be no such thing as responsibility, no such thing as guilt or goodness; but the

affirmation of these things by all mankind is the affirmation of free will. It is this which makes one the master of the situation. It is not true that one is a compulsory saint or sinner by force of circumstances he cannot control. He makes himself. He may defy a bad heredity if he will, and triumph over it. Many a life has been redeemed from the curse of ancestral debasement because it resolutely determined to break away into a nobler career. He may conquer the worst environment if he will. Many of the saintliest characters and best Christian workers have risen out of the slums because they despised the old life and resolved upon a new one. No man was ever ruined except by his own consent, and none ever greatly succeeded unless his will was steadfastly set that way. There is, therefore, in every child a power which can defy conscience and reject duty if it chooses, or which can defy the devil and fling off the clutch of evil if it chooses. It is this which makes every boy the arbiter of his own destiny, and every girl the architect of her own eternal mansion; and the quality of character, the nobility of nature, is measured by the way in which this sovereign power is exercised, in the vigor and persistence with which it clings to the right, or the weakness and wickedness with which it surrenders to wrong.

It is this free will which gives both uncertainty and hopefulness to training, which is the fourth and last of the character-making forces. It makes it uncertain because in spite of the best teaching, the most thorough training, the most earnest prayers, this imperial will may use its liberty to elect an entirely different way of life from that urged upon it. God will not force the decision, and we cannot. The choice lies absolutely with the individual, who can, if he will, go straight against all the better influences that have been brought to bear upon him.

But it is this very freedom that makes training a hopeful work. For we may gain such persuasive power over the will by our sympathy, our presentation of truth, our drill in right thinking and right action, that it will find itself supplied with tremendous motives to noble choices. We can hold the young mind so steadily and constantly to the contemplation of great truths that they shall become inwrought into the very structure of thought. We may accustom the young life to such daily practice of right action that this shall become second nature to it. We may so develop unselfish affections, the habit of thoughtfulness for the welfare of others, and teach by

experience the rare delight of using one's life to bless and brighten the world, that the will shall gladly choose it. Christian nurture, then, is not absolutely decisive in character; but it can take the great truths and affections of the Gospel, and make them mighty, active powers in the child, urging toward a Christ-like life; and it can energize and direct the will in the methods of noble action till this becomes spontaneous.

The Home and the Church in Character-Making.

The aim and the method of the home and church in the spiritual nurture of the children under their care is thus made clear. The aim is character, and the method is that of imparting such Christian ideals and principles, and training the will to such spontaneous and habitual noble conduct, and training the heart to such broad sympathies and generous feeling, as will develop the life steadily toward Christlike manhood and ideal womanhood. The home and the church are the only institutions in our modern world that can work definitely toward this end. The State cannot do it, for it is pledged to impartial protection to all faiths, and its schools must preserve a strict "religious neutrality." Their instruction and discipline are valuable allies in the work of character-making, but they can do nothing directly in the way of Christian nurture. The only organ ized forces which can, in a systematic and thorough-going way, engage in this most important and remunerative task, are the family, God's earliest school of life, and the church, Christ's school of character and conduct.

These have long been engaged in this great endeavor, but in too haphazard and irregular a manner. What is needed is that they should undertake it more wisely, with a clearer conception of the work to be done and the best way to do it, and that they should co-operate more completely in the common task. The work of each is quite distinct, but they can unite their forces more closely than they have done, with a consequent increase of power.

The Home as a Character Builder.

The right kind of a home is undoubtedly the most important and potent of all the influences that contribute toward making the right kind of men and women. The home has the young life at its most plastic age, and has it continuously, so that it can mould it easily. Not only is "an ounce of mother worth more than a pound of

clergy," but she is worth more than all other influences combined, if she be wise and faithful, and earnestly Christian. The home has to do with three of the great character-making forces mentioned, and is under obligation to furnish the child with the very best heredity possible, pledging him to a noble life by ante-natal gifts; with the very best environment possible, so that from his daily surroundings he may unconsciously absorb influences that shall stimulate his better life; and with the very best training, in the definite and painstaking effort to develop the moral nature and to enlist the will in the deliberate purpose to follow and serve Christ. Even then there may be occasional disappointment, for the wayward and headstrong will may, after all, fling away the birthright. But in general we may be confident that this spiritual nurture of the home will have its proper fruitage, and the generations of Christian history abundantly vindicate that expectation. The question before us at this moment is, How can the home be made a more effective factor than heretofore, in developing a strong, true, Christlike life in the children?

Several important suggestions occur, which may furnish an answer to this question. The first is, that the home needs a new realization of its responsibility and opportunity in this matter. It exists, not so much for the present comfort and welfare of the elders, as for the development of the children into such a life as will gladden and glorify the future. A multitude of causes in our modern world are obscuring this important function of the family. Club life, hotel life, the craze for pleasure, the absorbing interest in new social opportunities, the reaction from old views and customs, have weakened the sense of home responsibility for Christian nurture. They have rather increased that "ostrich nurture" of which Horace Bushnell warned us, which is no nurture at all, but leaves the young life to develop as it may happen. Even in excellent homes there has arisen a disposition to hand over the Christian training of the young to the Sunday school or the Endeavor Society, and thus escape the toil and care of the work. We need to awake to the fact that this is God's work for the home, that fatherhood and motherhood impose a sacred duty which cannot be evaded nor delegated to outsiders, and that the opportunity of doing measureless good here is right at hand and full of promise. When we ask how the work of the home in this direction may best be done, we shall see that the home atmosphere is the first thing to be looked after. Children

are the most impressionable of all beings. Their earliest knowledge is gained, and their earliest habits of feeling and action are acquired, through impressions. Some assert that habits of temper and disposition that bless or mar the whole life are formed in the nursery through the influence of attendants before the little ones can talk. The spirit of the home will usually reproduce itself in the child. Greed, malignity, unrestrained passion in the elders will kindle fires of selfishness in a child hard to quench in after years; but justice, sympathy, forbearance, cherished as the daily spirit of the home, will furnish an unconscious drill in noble feeling. The unexpressed ideals of the home, the things which the child sees that father and mother really regard as of supreme worth, will powerfully affect character. If the father talks as if godliness were the great treasure, but lives as though gold were the only thing worth working for; if the mother has spasms of anxiety for the conversion of her children, but personal gratification or social leadership are the things she really lives for,—then the children will become worldlings by impression. But if principle, unselfishness, and a sincere devotion to God and man really control the lives of the parents, they will powerfully mould the children.

The examples of the home are another factor to be considered. The child is a little chameleon; it instinctively takes on the color of its surroundings. The imitative instinct inclines it to repeat whatever it sees in those who are stronger and wiser than itself. The parent is the child's first Bible, its most impressive Scripture, its earliest revelation of God, and of the way of life. George Macdonald says that "a bad father makes it as nearly impossible for a child to believe in God as it can be." On the other hand, righteousness and love in the earthly father makes it easy to believe and trust in the Heavenly Father. Whatever a man wishes his child to be in character and life he should be himself. If he wishes a heroic child, let the child see him ready to dare anything for the truth, and to bear the difficulties and crosses of life with a cheerful courage. If he wishes a religious child, let him be himself religious, steadfast in faith, genuine in prayer, constant in all religious duties.

A steady and affectionate control is the next blessing which the home owes to the child. The inexperienced and vacillating will of youth needs at first to be held by loving compulsion to right courses of action until these become habits, and then the same wise mastery

of the parent needs to be continued until these right habits have become second nature. This is what the home is for, — to provide guidance and control during the years of immaturity, so that there may be thus developed that masterful self-control which in after years will insure success. There is a disposition in many quarters to abandon the old vigorous family government. No doubt some of its methods were unwise, and its spirit was often harsh; but you cannot curse a child more thoroughly than to let him have his own way unchecked. A lawless, reckless boy, refusing the restraints of the home, will naturally become a lawless, reckless man, hating all restraint of God or man, and will be a dangerous citizen. A firm, wise, loving control, which will tame and train the wayward life into self-mastery, is one of the greatest blessings childhood can have.

A clearer understanding of the child-nature and the laws of its life would be a great help in many homes. The new psychology has given much attention to this matter, and ought to give mothers great help in their work of teaching and training. It is safer to trust to mothers than to philosophers in most matters that pertain to child life, for they know by intuition many things that others discover after bungling experiment. But there is a large fund of new knowledge in our day, derived from very wide and patient study, which may enable these home trainers to do their work more effectively. The slow and gradual development of ideas in the child's mind, as distinguished from impressions and perceptions, is an important fact to be remembered. The great differences between the conditions of the life at various stages of its growth must be understood if this teaching is to be most effective. What the mind can grasp at the kindergarten age, the period when pictures are its most impressive teachers, is very different from the teaching it needs at the critical, dangerous, yet next hopeful, period of adolescence. To analyze and understand young life at all stages, and to give new suggestions as to this great art of developing spiritual life to its best, is the endeavor of the new psychology as the helper of mothers and fathers.

As childhood develops into youth a wider family fellowship may be of great value. The older members of the home may make the younger ones partakers with them in all the higher interests in life, — its literature, science, art, or the study of social and civic betterment. Many a little home club where on equal terms parents and children have discussed questions of duty, problems of philanthropy,

or timely topics of the day, where perhaps each has brought some contribution of prose or poetry to brighten the hour, and where music and merry-making have put a finishing touch upon the meeting, has not only enlisted new love for the home, but has been a tonic to conscience and an inspiration to better living. The culture of mind and taste, and the widened knowledge of all the best things in life, are helps to character.

Home is the place, also, where the earliest and most fundamental teaching of religious truth is to be given. It is not necessary that this be theological, but it ought to be simple, clear, and comprehensive. God as Creator, King, and Father, ought to be made a reality to the child's thought. Christ the Friend, the Saviour, the Master, right and its eternal obligation, sin and its inevitable penalty, immortality and its vast possibilities, should be made as familiar to the young mind as flowers or stars. There are a thousand mysteries about all these things, but children can grasp them as facts. Memory is facile and strong in the early years, too, and should be utilized to store up in the mind many of the great devotional parts of Scripture. The wholesale memorizing of old times need not be repeated, but if in youth there can be firmly lodged in the mind such great passages as the Epic of Creation in Genesis i., and the Lyric of Love in 1 Corinthians xiii., the Ten Commandments, and the Sermon on the Mount, such Psalms as the first, twenty-third, twenty-fourth, one hundredth, one hundred and third, one hundred and twenty-first, and one hundred and thirty-ninth, such chapters as Isaiah xl. and John xiv. to xvii., inclusive, it would prove in after years a priceless treasure. If there can be added to these a hundred of the great lyrics of Christian devotion which our best hymns supply, the child who learned them would repeat in manhood the gratitude of Phillips Brooks, whose nature was enriched from such sources. Home is the place where these are to be taught; and the practice of the religious life is to be taught there also. Of course, a child's religion must be childish and not mannish. Children ought not to be assaulted with emotional appeals, nor bewildered with doctrinal definitions; but as soon as they can understand anything they should be taught that they stand on filial terms with God, and that they are in love, and trust and obey and converse with him as a friend and father. They are to feel at home with that Holy Spirit that ever attends and surrounds them to bless and to help. The way to make a child religious is to accustom him, from the begin-

ning of his conscious life, to cherish religious thoughts, feelings, and practices. Religion becomes second nature if a child be wisely and devoutly trained in it, and prayer may become so precious a privilege that he cannot bear to sleep without his talk with God. It need hardly be said that the custom of family prayer is an invaluable aid in such training.

Having worked thus within its own limits for the spiritual nurture of the child, there is still another thing the home can do to insure in him a noble and thoroughly Christian character. It can take him to the church, which is its chief ally in this work, and seek its co-operation in moulding and training the young life. It is one of the main ends for which the church exists. The point to be observed is that the family is to take the child there, of set purpose, and with constant fidelity. It is not to be left to the whim of childish feeling. It is not to be left to the chance of parental convenience. It is to be planned for, and steadily adhered to, as much as providing food for the body or education for the mind. Through a variety of ministries the church may aid the home in Christian instruction and training; but let us consider for a moment the great importance of training children to habitual attendance upon the regular services of worship in the church. Bishop Vincent has declared that this is even more important than attendance at the Sunday school, for which he is such an enthusiast. There is a mental and moral culture of the greatest value unconsciously received by the child who constantly sits by the side of the father and mother in church. There is a drill in the habit of rendering God his due; drill in the custom of religiously observing the Lord's Day; drill in reverence for the Word of God as honored above all other books; drill in the stirring of religious emotions by song or prayer; and occasionally a nail of Divine truth gets driven home in the child's mind by the master of assemblies. The experience of thousands testifies that the habit of church-going in childhood deepens the reverence, broadens the views, quickens the conscience, enlarges the sympathies, and kindles the aspirations as nothing else can. The neglect of this valuable discipline is an enormous mistake. It is to be feared that many Christian homes to-day are raising up a generation of non-church-goers; they do not take the children to church. If they are not trained to the habit of regular church-going in childhood, and if the importance of public worship is belittled to the thought, then it is safe to predict that they will neglect the sanctuary and the service of religion in later life.

The Church as a Character-Builder.

When we consider the special part of the church in this work of spiritual nurture we observe, first, that the church should realize that the child as well as the parent belongs to it. The family is the true unit in church life. The "household of faith" is built up of the household that compose it for the most part; and the youngest member of a home connected with a church is as truly a part of the church as are its elders who have taken upon them the formal vows of Christian service. It will be a distinct advantage when both the church and the children recognize this fact clearly. The child may say, "This is my church," and the church may say, "This is my child, for whose guidance and spiritual training I am responsible, and whom I am to teach, develop, and equip for Christ's work."

This being recognized, the church should enlist the interest and participation of the child in its services. It should arrange its order of public worship so as to gain the attention and co-operation of the children in such parts of the service as all may unite in.

One of the advantages of the responsive reading of devotional Scripture, the congregational singing of chants and hymns, and the recital in concert of the Lord's Prayer, the Apostle's Creed, or other suitable exercises, is that they give the children a chance for active participation. They are not mere dumb listeners; they are themselves active worshippers; and while the sermon may often be vastly above their comprehension, there may be always something in it, or before it, which they can grasp and carry home. Thus while the church will never permit its services of worship to be regarded as an entertainment, it will strive to make it attractive, interesting, and inspiring to the children as well as others. The intolerable dulness and gloomy formalism of some services, forbidding alike to old and young, are evils to be avoided. They cannot please God much when they please his children so little.

By other means than the service of public worship will the church seek to influence and train its children. As early as it may seem wise, it will encourage them to attend its gathering for social worship. Here in the less formal song and prayer, and study of the truth, there are helpful and inspiring influences for the life of the spirit, which may benefit the youth and the elders together. A bright, thoroughly earnest, deeply devotional service of this sort is a good

place for children; but not if cant or narrow fanaticism or hysterical feeling rule the hour. There must be genuineness, and good sense, and honest truth-seeking; for nobody can size up a hypocrite, or puncture the pretence of a sham devotion, more quickly than a child. Other meetings, planned and supported expressly to develop the spiritual life of the young, may well be adopted. The Junior Endeavor meeting, or the Pastor's Class, has proved of great value in many places when a wise leader has guided the young life in its religious thought or expression, and helped it to feel at home with God, and to rejoice in the opportunity of serving him. The Christian Endeavor Society for the older young people, whatever may have been occasional infelicities in its work here and there, has unquestionably been of immense value to them and to the Christian church. It has deepened the devotional life, given a more practical acquaintance with the Bible, awakened the missionary spirit, enlisted the young in loving ministries to the sick and needy, trained them for the devotional meetings of the church, and prepared the way for larger activities and wider usefulness in coming years.

It is justly felt that one of the most important means of spiritual nurture which the church employs is the Sunday school. The good it has already done is simply measureless, in spite of manifest imperfections. It has enlisted in active work for the young a vast army of devoted men and women, including many of remarkable intelligence and talent; it has kept millions of children face to face with the great truths of the Bible for years; it has brought to bear upon the impressionable nature of children the consecrated personality of the teachers; it has led multitudes into a better life. But we are on the eve of a great improvement in the Sunday school. It is seen that the religious education given in it has not kept pace with secular education. It is behind the times in its methods, because hampered with old traditions, and the too common notion that in religion whatever is old is too sacred to be changed. Its rambling and unscientific method of Bible study has often left the young people befogged and ignorant with regard to many of the realities of religion. The great value of the Sunday school, in spite of its faulty methods, has lain in the personal power of the teacher over the scholars and in the power of Bible truth, which shines out to some extent, even if observed by a very imperfect manner of study. But there are signs on every hand that a transformation of

the old methods is at hand. There is a new pedagogy in our day which makes the art of education its special study, and which is immensely improving our public school work. It must lend us its aid in the school of religion. And when the change which is coming is completed, probably the Sunday school will be a real school, instead of a Sunday hour of desultory and inconsequential religious talk, as it is in some cases to-day. It will have a systematic course of study extending over several years. It will have graded classes, in which the child will graduate from the kindergarten, with its Bible pictures, into the primary class, with its Bible stories and religious first-truths, and thence into one of the intermediate grades, with its hero lessons, its Scripture history, and its Gospel studies; and so on, up by steady steps to the senior grades, when the great doctrines and duties of the Christian life, the Bible as literature, the history of Christianity, and the application of Gospel truths to daily life, will be the object of study. All the way along, it will be kept in mind that not mere knowledge, but Christian character, is the main thing to be attained, and the constant effort will be made to make the truths studied live in the mind as real convictions, and to win the will to adopt the principles of Christ as the laws of life which it will steadfastly adhere to. It will be felt that it is not enough to present the ideals of Christ to the pupil's mind; they must be instructed into his life and embodied in his experience, if they are to be of great value. The facts of the Bible story will be used as fuel for the fire of noble purpose, to induce the scholar to walk in it. Thus the Sunday school will become not a mere place for information or entertainment, but a school of life.

It remains only to be said that in all its efforts for spiritual nurture the church can be satisfied with nothing less as the result than bringing all its children and youth into the discipleship of Jesus Christ. Since he is the ideal man, there is no other way for them to reach perfect manhood or womanhood except his way. Since he is "the power of God unto salvation," they must unite themselves with him if they would escape the perils that surround them, and rise into the glory of a life redeemed from sin and crowned with the strength and beauty of our Lord. And so pastor and teacher will co-operate with the father and mother in the loving endeavor to bring young people in the home, and in the Sunday school, and in the social circle, to see Christ in the beauty of his personality, and in the power of his saving grace; so that they shall choose him as their Friend, Master,

and Redeemer; shall give their lives up to his control, and shall be new-charactered in his likeness. It is quite possible for children to come into this loving discipleship of Christianity so early that they can never remember when they had any other attitude. They were trained to be Christians from infancy. It is quite possible for others to make deliberate choice of him and his way of life at eight, or ten, or twelve, or fifteen years of age. The church aims in its nurture to secure such a choice, and will gladly enroll such young disciples, like Polycarp and Watts and Spurgeon, in the goodly fellowship of its members.

Great is this work of spiritual nurture of the young. It is an arduous and exacting work. It demands on the part of the one who undertakes it, either in the home or in the church, a broad intelligence, a sympathetic heart, a determined purpose, a fertile ingenuity, incessant thought, and constant self-denial. But it is the best paying work in the world. It will give us immediately an added beauty in the children, and later it will give us noble men and women, filled with the ideals, the principles, and the spirit of Christ, vitalized by him who is the life, and radiating blessing on all about them. It will give us strong and trusty workers for the kingdom of God on earth and in heaven.

FOREIGN ELEMENTS IN AMERICAN CIVILIZATION.[1]

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A dire calamity has befallen our nation. One feeble man, crazed by the baleful influence of anarchistic teaching, and filled with senseless hatred of all government and social order, took the life of our noble Chief Magistrate, just as the beloved head of our nation was helping to celebrate the peaceful triumph of industry, art, and commerce of all the Americas. The sound of that fatal shot reverberating through our land has rudely shocked and awakened it from its dreamy optimism. We have had warnings before. But we have almost forgotten the Chicago Haymarket tragedy. Never yet have we realized, as now, the danger that threatens us in this land of freedom and golden opportunity. We have fondly imagined that, because this country is governed by the people and for the people, and because all have a better chance for "life, liberty, and the pursuit of happiness" than in almost any other country on earth, all would heartily unite in supporting the government and furthering the welfare of the Commonwealth.

Bresci and Czolgosz have undeceived us! Like smoke and sparks issuing from a ship's hold, they have revealed the existence of secret forces of terrifically destructive nature.

The fact that Czolgosz is a Pole, that the Paterson anarchists are Italians, that Emma Goldman is of foreign parentage, most naturally and necessarily calls attention to the European origin of anarchy in this country, and to the whole subject of the foreign elements in American civilization, which the Buffalo tragedy has opened up anew.

In the last "North American Review," Charles Johnson says: "This movement is the tragical harvest of ancient seeds of evil sown long ago in mediæval Europe and now coming to life and growth, not only in Europe but in America." He says it has become very evident that the masses of certain European immigrants sent forth from their mother lands by the grinding deprivations of their lives, have brought with them not only their languages and mental idiosyncrasies, but the whole psychic atmosphere of their

[1] Page 34.

homes, so that we have whole districts of certain European countries with all their bitter memories carried bodily through the air to this country.

Our theme is a very great, practical, and deeply interesting one. To treat it adequately in all its aspects, tendencies, and results would far transcend the limit of time allotted to this paper. It would involve enumeration of all the various races and nationalities that crowd into our land, with a description of their various characteristics, physical, mental, social, and moral, and a discussion of how far these are adapted, or are becoming adapted, to beneficially promote the creation of a virtually new nation, or to injuriously affect its future. I commend this fruitful theme to some able student of ethnology and history, who can devote a book to its treatment. Neither can I undertake the grateful task of enlarging on the great and manifold benefits accruing to this young nation from the incoming of many of the very best and most useful elements of other nations. All I can attempt to do in the time allotted me is to present some facts and considerations concerning our population of foreign origin, which should lead our body of churches to take a deeper and more active interest in "the stranger that dwelleth with us," to perceive more clearly his needs which we can supply, the dangers which the presence of certain large foreign elements create, and our responsibility and duty with reference to them.

Let me first call your attention to the all-important fact that *the future weal or woe of this vast country depends in large measure on what the Christian churches of our land do for our population of foreign parentage*. The Church of Christ has been called of God to solve many a difficult problem, but never was it asked to solve just this great and difficult problem which confronts us. No country on earth ever witnessed such stupendous influx of foreign peoples, and that of races differing so widely as the Frenchman and the Chinaman, the Scandinavian and the Italian. Never was there such a commingling on so vast a scale of peoples of such various physical, mental, and social characteristics, of such diverse languages, habits, and religions. Never has the experiment been tried of admitting such multitudes of immigrants to the rights of citizenship so soon after their arrival, and giving them the right to help make laws, govern the country and work out its destiny.

The task is a stupendous one. To overcome racial, social, and religious prejudices; to break down heaven-high walls which super-

stition and error have reared; to wage successful war with dead formalism, with the ghostly influence of a priesthood that claims the power to send to heaven or consign to hell, with a blasphemous infidelity that would dethrone God and destroy all sacred family ties; to fight intemperance, Sabbath-breaking, worldliness, and lawlessness; to persuade men who know nothing of it that the Gospel of Jesus Christ, which demands repentance and a pure, unselfish life, is the only remedy for all the ills that afflict mankind, that the liberty with which Christ makes men free is the only liberty worthy of the name, and that obedience to his commands alone can produce the ideal social state; to win for the only true ideal of Christianity and citizenship all the dissimilar and partly conflicting elements of our heterogeneous population, and to create a new, homogeneous, harmonious, and righteous nation, — this is the task that God has set his church in this land of freedom, privilege, and high opportunity.

Having taken a general look at the nature and size of the God-given task, let us next see what census figures tell us of the numerical size and the composition of our foreign parentage population.

Size of population of foreign parentage, i. e., foreigners and their children of the first generation born in this country. The 1900 census figures just issued, show a total population of 76,303,387. The foreign born are 13.7 per cent, and the native whites of foreign parentage are 20.6 per cent of the total population, making together 34.3 per cent. The population of foreign white parentage, *i. e.*, foreigners and their children born here, are 38.5 per cent of our total white population. The population of native white parentage is only 53.8 per cent of the total population. So that for every five and one-third white persons of native parents, we have nearly four white persons of foreign parentage. It is very significant that our native white element of foreign parentage has, during the last decade, increased twice as fast as the native whites of native parentage.

Then remember that this enormous population of foreign parentage is massed in the northern half of our land, there being a very small foreign population in the Southern States. In the seven States of the South Atlantic division the foreign parentage population is not quite six per cent of the whole. It follows that the percentage of population of foreign parentage in the Northern, Middle, and Western States is very much larger than the average for the whole country. This becomes strikingly manifest when we look at the

percentage of foreign population in a few of the Northern States as given in the census of 1900. Massachusetts had 63.6 per cent of population of foreign parentage, Rhode Island, 64; New York, 59.3; Ohio, 33.9; Illinois, 51.1; Pennsylvania, 38.3; North Dakota, 77.1. In all these States, except Ohio and North Dakota, which show a small decrease, the percentage of foreign parentage has somewhat increased since 1890, notwithstanding the great decrease of immigration in consequence of financial depression. Immigration is again on the increase. In 1898, 229,299 immigrants landed on our shores; in the year ending June 30, 1901, the number was 487,918.

The character of the addition to our population is changing. We are receiving much smaller numbers from countries whose people are nearly allied to us in race and religion, and much larger numbers of nationalities less easily assimilated. From "The Congregationalist" of Aug. 24, 1901, I take the following significant contrasts: —

NUMBER OF IMMIGRANTS.

	1882.	1901.	1882.	1901.
Germany . . .	250,630	21,651	31.7%	4.4%
Austro-Hungary . .	29,150	113,390	3.7	23.2
Sweden . . .	64,607	23,331	8.2	4.7
Italy	32,159	135,996	4	27.9

The editor says: "Those who come now are Roman and Greek Catholics, and are adherents of forms of religion not fashioned after the democratic model. We have no reason to believe that the process of assimilation of the Latin and Slavic peoples will be any less thorough than the assimilation of the Celtic and Teutonic peoples. But it will be a more difficult and longer process; and the responsibility of the Protestant churches for supporting just such work as the Congregational Home Missionary Society has in its admirable foreign department will be as heavy a responsibility as it has been in the past, if not heavier. But if the burden is assumed joyfully, the victory will be speedier and more thorough."

It is important to notice the exceedingly diversified character of our immigrant population, and their distribution in large groups. The incomplete 1900 census tables not affording the means for a fresh statement, I have recourse to a magazine article by J. E. Chamberlin, which, though not new, gives a correct view of the general present situation. He says: "A glance at the map, in con-

nection with the lists given, will show that the immigrant races have grouped themselves in a manner worthy of further note. We find what we may call the Irish States, beginning with Massachusetts, constituting an unbroken tier as far south as Maryland, and, after the narrow interruption of that State, beginning again with Virginia, and, bending westward, extending through Tennessee and to the Gulf in two prongs, Georgia and Mississippi. The German States are a compact mass in the centre of the republic, extending from Lake Superior to the Gulf of Mexico (Wisconsin to Louisiana), and from Nebraska eastward, with a tongue through West Virginia and Maryland to the Atlantic. The British Americans have a group in Northern New England, and a detached State and Territory, Michigan and Montana, in the Northwest — all these bordering on Canadian territory. The British have three contiguous mountain political divisions and a detached Southern State; the Mexicans have a group bordering on Mexico, and the Chinese the Pacific group, facing China."

To this should be added the now rapidly increasing Slavic contingent, of which the Bohemian and Polish element settles largely in our great Northern cities and in the agricultural States of the West, Northwest, and Southwest, and the Slovaks in Pennsylvania. The Italians and Magyars are found chiefly in cities.

It is manifest that the resulting typical citizen of Wisconsin and Minnesota, with their preponderance of German and Scandinavian elements, will differ considerably from the future typical citizen of Massachusetts, which in 1880 was one-third Irish, and has since absorbed a large French Canadian population.

How far these new American types will work harmoniously and successfully for the moral and spiritual elevation of our whole nation, making it a worthy example and a mighty power for good to all other nations of the earth, will depend chiefly on the faithfulness and the self-sacrificing efforts of Christian churches to win all classes of our population for the truth as it is in Christ. An editorial writer in "The Congregationalist" in 1896, advocating the election of William McKinley, said most truly: "This nation will be saved from disruption by pure and undefiled religion, and by that alone, as it controls and actuates the individual, and crystallizes into wiser laws and a Christianized society."

Passing now to some of the dangerous influences at work among our population of foreign origin, I would speak first of that exerted

by papalism. I well know that there are Protestants who deprecate the discussion of this subject, thinking that it savors of bigotry, and that the Roman Catholic hierarchy is being won for the Protestant and American idea of toleration and liberty. I wish that were true. But nine years' experience of the galling intolerance of the Romish church in Austria, and nineteen years' experience of close contact with Roman Catholic influence in this country, have convinced me that the spirit and aims of the papal hierarchy are the same that they ever were. Let no one think me animated by a spirit of enmity to Catholics. On the contrary, I love them enough to devote my life to giving them the pure Gospel, which their church denies them. There are many most excellent people in the Roman Catholic church, though the great majority is kept in ignorance of the Bible and saving truth. What I oppose, and what every intelligent Protestant and every lover of truth and liberty should oppose, is that great and powerful ecclesiastical system whose centre is in Rome, and one of whose chief aims is to gain religious and political control of this country, and rule it as it does Spain and Austria. At a great gathering of Catholic ecclesiastics in Baltimore in 1889, Archbishop Ireland is reported as saying that the great work of the Catholics of the United States is to make America Catholic.

Macaulay says: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom." This witness is true. While Protestants are divided into numerous camps, and by no means always work harmoniously for the attainment of one great end, Rome's forces, admirably organized, are directed by one head and work together efficiently for the accomplishment of the one great purpose Rome always has in view.

I much regret that lack of time prevents a full discussion of this point and the presentation of the abundant and convincing proofs of the statements just made. All I can here do is to call in some eminent witnesses and state a few undoubted facts.

That eminent American Congregationalist, Rev. Dr. J. P. Thompson, one of the founders of "The Independent," and pastor of the New York Tabernacle Church, once made an eloquent speech in Glasgow, Scotland, on the following resolution: —

"That history and experience demonstrate that wherever Papalism has control over the people of a country, that country declines in the scale of nations, intellectually, morally, politically, and religiously; and in the ratio of its influence on individuals, it ener-

vates the faculties of man, dwarfs his intellect, impoverishes his soul, narrows his knowledge, and engenders vice, indolence, poverty, and infidelity."

While deprecating the charge of wishing to cast stones at others, when we Protestants must confess to many shortcomings, Dr. Thompson proceeded to prove from the history of papal lands the terribly harmful influence of the Papal system. In closing he said: "And, now, gentlemen, need I ask you whether we have any duty to perform to ourselves, to our respective countries, to this time, to humanity, in rousing the concentrated feeling of nations against encroachments from the Vatican that are meant only to suppress our modern society and carry the race back to the darkest ages of the past?"

Now listen to the testimony of an eminent American Presbyterian, Dr. Parkhurst, distinguished by his heroic fight against corruption in the city of New York. He says: "The more operative the Catholic Church has been in any country, the worse condition it leaves it in. As an application to our own city of the principle just stated, I want to say, more in detail, that Tammany Hall is the secular side of the Catholic Church. In our fight against Tammany in 1892–1894 there was only one pronounced Catholic clergyman that dared to come to the front and stand unequivocally for a clean un-Tammanyized municipality. There is no blinking these matters. Facts are facts. Roman Catholicism as at present administered is an incubus upon the body, mind, and conscience of every nation and every institution that comes in any measure under its influence and despotism."

The "Advance" of Aug. 3 contained the following: "The Catholics have formulated a plan which is in process of development, to federate all the male Roman Catholic societies; sixty societies have fallen into line. The object is policital, to wield the Roman Catholic vote as a unit to advance the interests of that church."

In his "Fundamental ideas of the Roman Catholic Church," Prof. F. H. Foster shows that Rome has everywhere and always claimed to be the only Christian church. This leads to its intolerance of all other churches, and to their suppression wherever it gains sufficient power. Professor Foster says: "Rome claims the right of directing the schools of every nation, including our own." "The struggle that has arisen in the United States can never be settled

except by the church's or State's abandonment of the right to govern. The church cannot abandon her claims without involving her entire existence. The problem about the schools is therefore an irreconcilable one." No one conversant with the facts can deny that the papal power keeps the Bible from the people, as it has done for all the centuries of its rule in South America and the Philippine Islands; that it promotes idolatrous worship of the Virgin Mary and the saints; that it teaches salvation by good works, and the pardon of sins by the payment of money to the church; strongly opposes our public school system and, what is fatal to loyalty in citizens of our Republic, teaches supreme fealty to the pope.

Loyalty to Christ and our country, as well as love to misguided fellowmen, should impel us to give to our Catholic neighbors the word of God, the Magna Charta of our civil and religious liberty and the only guide to eternal life and joy.

Another most dangerous influence, exerted largely on people of foreign birth and parentage, is *Infidelity*. It is perhaps not strange, though very sad, that, coming from under the soul-deadening power of old-world ecclesiastical despotism, multitudes of immigrants, glad to escape the tyranny of a selfish priesthood, are persuaded by artful and unscrupulous leaders that this government was founded on the principles of infidelity by Thomas Jefferson; that all religion is a fraud, and that liberty means freedom from all the restraints imposed in the name of God by his pretended revelation and representatives.

And here I am compelled by truth to say that one of the chief influences at work to produce infidels is the Romish priesthood. No freedom-loving people was ever more completely crushed under the heel of Rome than the Bohemian. In the awful Counter Reformation in Bohemia, which began with the beheading of twenty-seven of Bohemia's greatest noblemen, the population was reduced by slaughter and exile from three millions to less than eight hundred thousand. For one hundred and sixty years it was a crime to be a Protestant. All that remained were compelled to be Catholics, to which church, in consequence, belongs the vast majority of the Bohemian people to-day. But when they come to this country and still here feel the exacting tyranny of the Romish priesthood, they are ready to listen to infidel leaders and to do what the German calls "throwing out the child with the bath-water." A very large proportion of our Bohemian population has renounced its faith in the Romish Church, the only Christian church it knows. It is

claimed that in Cleveland one half of our thirty thousand Bohemians have left the Church of Rome. The experience of one of them whom I well know illustrates the tendency. He was once sick over four months, and his child was sick twenty weeks. He belonged to a Catholic order which required him to go to confession once a year. He had to pay the priest five dollars each time. The priest confessed him and demanded five dollars. The poor man could not pay it. The next year he went again. The priest demanded ten dollars and would not absolve him for less. My friend left the Romish Church in disgust. This has happened often.

In Dr. Sheldon's Topeka paper was published in 1900 a long communication from the Protestant Ministerial Union of Cedar Rapids, giving the results of investigations by a Bohemian physician, formerly an atheist, in which he showed the terrible inroads and fearful effects of infidelity among Bohemians in this country. He shows that some of the Bohemian infidel leaders advocate suicide as Ingersoll did, and claims to have proved that the number of suicides in the Bohemian Fraternal Benefit Societies is larger than in similar American orders. He quotes from our Cleveland infidel paper which, in the issue of Aug. 31, 1899, defamed religion and exalted infidelity and proclaimed that "infidelity alone holds up the Bohemian nation in America; if it should fall, all our glory is at an end." He asserts that of the forty-two Bohemian newspapers in the United States, seven are religious (five Catholic and two Protestant), and of the thirty-five secular papers, one is favorable to Christianity, one is neutral, and the remaining thirty-three are all propagators of infidelity, heaping contempt on Christianity "with a feverish intensity that is truly fanatical." A very large proportion of our Bohemian population of between three and four hundred thousand read this vile stuff. A monthly infidel paper for children is published, and about two hundred Bohemian infidel Sunday schools have been established. One of them is close to our Cleveland Bethlehem Bohemian Mission, and it causes us great grief to see even little girls imbued with infidel notions who once joined in learning Scripture verses and singing Christian hymns in our Sunday school. The Cedar Rapids doctor tells of an infidel Sunday school Christmas celebration at which a pupil read an essay which ended, "Let us take a stand against religious falsehoods, for religion is the greatest evil of mankind."

While the largest Bohemian Fraternal Society is non-religious by its constitution, and counts many among its members who believe in

religion more or less, its leaders are decided infidels. What is true of Bohemian is more or less true of some other foreign elements. There is much practical unbelief among large numbers of Germans, who have turned their backs on religion and the church, and anarchy has a strong hold amongst them. They had a prominent part in the awful Chicago Haymarket crime. As long ago as 1885 the Chicago German "Arbeiter Zeitung" published a large wall calendar illustrated with pictures satirizing the church, the cross, and the Bible as in league with monstrously cruel governments. Anarchy is the legitimate outcome of infidelity. Consequently Most and Emma Goldman have a dangerously large following, who have passed through the stages of indifference to religion, doubt, scepticism, and infidelity, till they have become bitter enemies of religion, of law and government and of human social order. Among the Italians the same is true. From Paterson, N. J., the hotbed of Italian anarchy in this free and enlightened country, went the assassin of the King of Italy. Their organ, L'Aurora, calls Czolgosz a martyr in a good cause. There is much less infidelity among the Poles than among the Bohemians, but the dreadful leaven of unbelief is beginning to work among them. Czolgosz became a disciple of Emma Goldman because he had lost his faith in the religion of Rome.

This process is going on among increasingly large numbers of our foreign parentage population. Secular education will not stop it, for it is a disease of the heart and not of the head. Repressive measures, however severe and however rigidly enforced, will not extirpate it any more than they have in Germany or Russia. The only power that can win the anarchist and transform him into a lover and benefactor of mankind is the Gospel of Jesus Christ. And the only influence that can prevent the yet unevangelized part of our foreign population from becoming anarchists is that of divine, self-sacrificing love, exemplified in the lives and proclaimed by the lips of devoted Christian men and women.

There is one more very injurious influence at work in our land which affects so many of our foreign-born as well as our native citizens and their children, and is so serious a menace to our whole country, that it should be most earnestly considered. I refer to Mormonism, that monstrous creature, at once siren and devil-fish, which allures into its destructive embrace multitudes of the unsophisticated by its lying promises of paradisaic joys, and then holds them in its soul-destroying embrace, by every new accession

gaining political power, which it uses to the utmost against the laws, authority, and welfare of our country. It is a strange and terrible anomaly and a burning shame that such a fearful monster of iniquity should exist and grow great and strong in a civilized country that calls itself Christian. I have time only to call attention to a few undeniable facts furnished me by and at the request of the honored author of "Our Country," Dr. Josiah Strong, president of the League for Social Service, who wrote me as follows: —

"From 1847 down to statehood, from two thirds to three fourths of all the Mormons were foreign born. During the last few years they have made great inroads upon the ignorant population of our own country, especially in the South, but the proportion of foreigners among them at the present time I do not know. They have about doubled their numbers since 1890. There is certainly nothing more alien in our civilization than Mormonism. In the New West it has planted an institution of the Old East. Here, where the church and State are entirely separate, it unites church and State. In America, where woman is honored more than anywhere else in the world, Mormonism sets the degrading seal of polygamy upon womanhood."

In 1888 our lamented Superintendent Montgomery showed that the Mormons had succeeded, in 32 years, in making 132,776 Scandinavian converts, of whom 21,000 had emigrated to Utah. He states that we should likely have "crushed out this monster long ago, as was done in Ohio, Missouri, and Illinois, had it not been for the recruiting streams constantly poured in from other lands." The mere statement of a few facts concerning Mormonism should rouse every Christian and every patriot to do all he can to destroy a power which is a most dangerous enemy of Christianity, of morals, and of our country.

The Mormon Church is polytheistic, teaching a plurality of gods who were once men and became gods by practising plural marriage and other Mormon principles. It teaches that God is a polygamist. It teaches salvation by faith in Joseph Smith and in his books, the priesthood, the Trinity, Mormon baptism, and good works. These statements are taken from a tract published by order of the Presbytery of Utah in 1897, and indorsed by the Utah Congregational Association. It has been proved from the writings of prominent Mormons that Mormonism is a phallic religion, in which the sex idea is made the ideal and the highest glory of both men and

gods, thus giving a divine basis for polygamy, and resulting in awful moral degradation.

The Interdenominational Council of Women for Christian and patriotic service, of which Mrs. Darwin R. James is president, says in a leaflet that the president of the Mormon Church, in violation of the pledges of Mormon leaders made before statehood, is now living publicly in his official residence with his last acquired wife; that public sentiment in Utah makes anti-polygamy laws practically null and void; that the present teachings of the highest Mormon ecclesiastics show that polygamous cohabitation is to continue; that Mormon Church sentiment controls and directs all political action in Utah and holds the balance of power in Idaho, Wyoming, and Nevada, and is fast gaining power in Montana, Oregon, Colorado, New Mexico, Arizona, and California; and that 2000 Mormon elder priests are now in every state and territory of the Union propagating this nefarious delusion. The circular calls for assistance in securing action by Congress submitting to the State Legislatures the proposed constitutional amendment against polygamy, and in getting it ratified by three fourths of our States. This year the Presbyterian General Assembly took action indorsing the movement for the proposed anti-polygamy amendment to the Constitution of the United States, and urging on Congress the importance of prompt action in this matter before the Mormons gain the balance of political power in any more States of the Union. May I be allowed to suggest that similar action be taken by this body?

But the great need, the only remedy that will reach the root of the awful evil of Mormonism and destroy its power, is the Gospel of Jesus Christ. That alone can open blind eyes, dispel deadly delusions, give true vision of the Saviour of men, implant rational faith in God, and fill the heart with the transforming power of saving love. It should be the supreme desire, the one great aim, the unremitting effort of the churches of Christ, to apply this only and God-given remedy for all the ills that afflict our nation, to wield this divine all-conquering weapon against the mighty foes that would fain compass our destruction.

Passing now to the burning question of the responsibility and duty of our churches, in view of the spiritual needs of a vast proportion of our population of foreign parentage, it is as clear as sunlight that our great, supreme, and urgent duty is to do for them what we are doing for the unevangelized of other lands, give them the Gos-

pel of Christ, using all needful means and agencies for the accomplishment of this grandest of all tasks. It is foreign missionary work in the homeland. But how hard it is to convince some of its urgent necessity and practicability! And yet our divine Master has set plainly before us, not only the great and crying needs of the millions of foreign parentage who are helping to shape the destiny of this country, not only has he emphasized the dangers that threaten us if we neglect to win them for the highest type of Christian citizenship, but he has given most convincing proof that he will richly bless our efforts to gain this great end.

Just here it is appropriate to give the figures showing the fruitage thus far of our Home Missionary Society's work for population of foreign parentage. In 1883 the Congregational churches of Cleveland, moved by a Christlike love for the twenty-five thousand spiritually destitute Bohemians, the countrymen of John Huss, in that city, undertook missionary work for them. Our National Home Missionary Society asked to have a share in the work, which was the beginning of our denomination's present extensive and prosperous work for the German, Scandinavian, and Slavic population.

The German department now reports 133 churches and 21 missions, with 6,056 members, 6,767 in Sunday school, and $6,027 benevolent contributions, with Wilton College and the German department of Chicago Theological Seminary, a weekly church and bi-weekly Sunday-school paper. The Scandinavian department reports work in eleven States, 90 Swedish Congregational churches with over 6,000 members; 20 Danish-Norwegian churches, with 1,000 members and over. The Scandinavian population in this country is estimated to be 1,119,898 foreign born. With their children the number is reckoned at 3,359,694. The Slavic department reports work in 25 fields in 11 States, with 16 churches, 850 members, additions 11.8 per cent in one year, 22 Sunday schools, with membership 2,430, weekly average attendance at 130 services and meetings 4,887, and $1,243 benevolent contributions, the Oberlin Slavic department and the Bethlehem Bible and Missionary Training School, Cleveland, in which missionaries are trained for service. We began our Slavic Home Missionary work single-handed in 1882. In our last annual survey we could report a missionary force, raised up and prepared for service, of 32 commissioned missionaries, besides 17 wives of missionaries and 16 students in training for the work.

And when we look at individual cases of persons and churches, we see marvels of God's transforming power, even in such of our foreign population as seem most inaccessible to its benign influence. A striking illustration of the power of God's word witnessed to by a Christian life and influence, to win a Polish anarchist, is given in "The Congregationalist" of Oct. 5, 1901, page 502. That man now says of himself that he was so bad that he thinks he must have had many devils in him. He once determined to commit suicide. Smelling a rich man's costly cigar smoke, he said to himself, "Ah! you rich devil, if there would be no punishment I would shoot you and get some of your money to buy more drinks and fine cigars." But no sooner was he persuaded to read the Bible than he would sit up to one o'clock in the morning drinking in the saving Truth. He is now the devoted, self-sacrificing and successful pastor of the Polish Congregational church of Detroit, Mich., having gathered over sixty members, former Roman Catholics. He closes the story of his life and labors with the pertinent question, "Dear Christian friends, does it pay to give the Bible to the Poles?" and exclaims "Oh, yes! it does, a hundred fold!"

In 1887 I visited the Bohemian village of Silver Lake, Minn., then a moral wilderness. There you now find a live, active, self-denying Congregational Bohemian church of one hundred members, which last year became self-supporting and contributed to all six of our missionary societies, to Ministerial Relief and India famine relief, in all $482.99, giving the American Board $145.85 and the Home Missionary Society $193.64.

The Cleveland Bohemian Congregational church has given nineteen of its Slavic members to missionary work, the last contribution being Rev. and Mrs. Lewis Hodous, who go to the Foochow mission in China.

We need to do our utmost to convince our whole body of pastors and churches that there is no more important and necessary, yes, and promising, missionary work to be done in our country than that for our unevangelized foreign population.

It is very sad that any of our churches should oppose missionary work among priest-ridden Catholic foreigners lest it should rouse opposition and injure business.

It is disheartening to think of the comparatively little we are doing, *e. g.*, for Slavic population in some great centres. Take Chicago. While we ought to be glad indeed that the Chicago City Missionary

Society is doing excellent missionary work for Germans, and maintains two ordained missionaries and one Bible reader among the over 89,000 Bohemians of that city, we long to see it recommence its work for the over 96,000 Poles in its field. A number of years ago a promising little Polish mission was given up by the Chicago City Missionary Society, and the missionary dismissed to save $600 for other work. There was no other Protestant mission to Chicago Poles. Doubtless that $600 if put into English work produced larger immediate results, but whether it is wise to allow a people like the Polish, of whom we have about two millions in this country, to remain wholly unreached by evangelical influence, however difficult and slow the work may be, is a question that seems to admit of only one answer. Some oppose work for foreigners in their own language, holding virtually that only the children are worth saving. I submit that, firstly, experience abundantly proves that the adults *are* worth saving, and, secondly, that such a course directly contravenes the Saviour's command to give the Gospel "to every creature." Last Sunday President Tucker told us that the Christianity of our generation has not mastered the city and that our cities are in no sense a Christian or a Christianized institution; and they will not become such until the churches of Christ realize the greatness and urgence as well as the difficulty of fulfilling their high calling to love the stranger as themselves, and to win him for Christ and his church. All our great cities and many smaller ones in the whole northern half of our land are overwhelmingly foreign, *i. e.*, from one half to three fourths, four fifths and over of the population are of foreign parentage.

In closing let me ask you, fathers and brethren, should not the spiritual needs of vast multitudes of our population of foreign origin, and the great evils of superstition and error, of infidelity, godlessness, lawlessness, anarchy, and immorality that threaten to engulf them, and bring disaster on our fair land and favored people, stir every true Christian to greater and more intelligent love for them and our country? Should not every consideration of prudence and self-preservation, every sentiment of patriotism, all regard for law and social order, every motive of supreme devotion to Christ and his cause, every pulsation of love for our fellow-men, and every desire for the glory of God, lead us to put forth all possible effort for the evangelization of the stranger whom God's wise providence has brought to our very doors, that we may bless and save him, and

our country as well, by giving him that which we value above all else — the Gospel of Jesus Christ. That wise and noble man, Dr. William M. Taylor, said: "They are the noblest patriots who seek earnestly and wisely to evangelize all classes of the community, because a republic needs the highest type of manhood, and the more the people is Christianized, the happier and more exalted the nation."

To this end our churches need to be filled with a deeper, more intelligent, and more self-sacrificing love for Christ and our country — a love that shall impel them to do as did the disciples when Christ bade them feed the hungry thousands. They brought to Christ all their store of food, and put themselves wholly at his service. Then it was, and not till then, that Christ put forth his divine creative power, and the multitudes were fed. As to-day the Master views those vast numbers of our foreigners and their children who are unevangelized, can we not hear him say to us, "*Give ye them to eat*"? When he commands he enables. We *can* do it. We *must* do it. It is the sacred duty and the high privilege of our churches, of every member of our churches, to place themselves, and all they are and have, at Christ's disposal for the accomplishment of his world-wide purpose of redemption. All our missionary agencies, national, State, and city, evangelistic, church planting, Sunday school and Publishing, Bible-disseminating, Educational, Church-building, should be brought speedily to the highest state of efficiency, and supplied with all the men, the women, and the means needed for the vast and all-important work which God, in the carrying out of his far-reaching plan, has laid upon us. Then will the divine power be exerted as never before. There will be a mightier and deeper revival of spiritual Christianity than this country or the world has ever seen, and Christ will be glorified in us as a truly Christian people, which he will delight to make "a praise in the earth" as his herald of salvation.

CITY EVANGELIZATION.[1]

REV. J. C. ARMSTRONG, CHICAGO, ILLINOIS.

The evangelization of our large cities may well claim our thoughtful consideration. They have always been the sources of power for good or for evil in the governments of the world, and now more than ever it is true that "As go the cities so goes the country." It is a significant fact that the cities of this country have increased from ten to over thirty per cent of its population within the memory of many now living, and the wealth of the cities has increased from fifty-six per cent to seventy-five per cent of the wealth of the country in fifty years. Growing with marvellous rapidity they have come to make our laws and break them. The gigantic liquor power, the social evil, political corruption, arrogant wealth, tyrannical trusts of capital and labor and organized anarchy, find their home in the city centre. n these cancerous spots of modern life are gathered the dangerous elements of society, and here they breed their kind and decay. Meantime they tax our resources and corrupt our children and make them like themselves.

On the other hand, the cities furnish the greatest opportunity for the moral and spiritual improvement of our fellow men. The people are massed and waiting for the Gospel message of brotherhood, and of salvation from the guilt and power of sin through our Divine Saviour. Here are the strategic points: the world's battle fields in the onward movement of the kingdom of God. Are we doing enough proportionately in the cities? And can our present methods be improved?

Our misssionary societies as a rule expect the needy fields to call for help before they enter them. A "Macedonian call" is looked for. The initiation of new work comes from the fields, not always but usually. Individuals are moved to form a church, sometimes because influenced by meetings where they may be visiting or temporarily on business, or by sermons read, and preferring our polity ask the Home Missionary Society of their State to help organize and maintain a church.

This method of waiting for communities to move is certainly democratic in the sense that it provides a church for those who

[1] Page 34.

desire it. The consent of the governed, or so many of them as may desire o be governed congregationally, is secured. Its weakness lies in its lack of aggressiveness. If Paul did hear the "Macedonian Call" befor going to Eur pe, he never advises us to wait for an invitation before going into Asia Minor or elsewhere. Moreover, the "Macedonian call" did not come from a nucleus of a church asking for help in organizing, but came from above, bidding Paul "go." The great commission reads, "Go ye, therefore, and teach all nations." This commission must lead us into the most needy and most promising fields that can be found, and such fields are at our doors in our great cities. Our inquiry must be, "Where are we needed?"

Furthermore, the old method of giving $500 or $1,000 for the payment of last bills on a building, and a small sum toward a pastor's support, while sufficient for country parishes is entirely inadequate in the city field. City lots cost from $2,000 on the outskirts to $15,000 or more in the thickly settled portions, to say nothing of brick or stone buildings requiring from $5,000 to $15,000 or more.

Many of our large churches are trying to make their work more effective by increasing the number of paid workers. It is claimed that competition is so sharp and the demands made upon business men so strenuous, that they are o liged to hire workers to take their places as visitors and, as suggested recently, Sunday-school teachers. Much is accomplished by the hired laborers. The overtaxe pastors cannot do all the necessary visiting. The sick, the strangers, and the feeble need more attention than they can give them. Why not ask their wealthy churches to pay for suitable helpers? It must be a great comfort for the man of affairs to be able to say to himself, "Aaron shall be my mouthpiece and Dorcas will make coats and garments, and I will pay the bills necessary for their support." So it comes to pass that men, and more frequently women, are employed to do pastoral work. The Methodists and now our own denomination are turning to deaconesses as the way out of the diffi ulty of finding sufficient laborers for the harvest. This plan, with its logical sequence of endowed funds to pay the hired servants, is as certain to fail of the largest fruitage now as it has always failed. Whether the order be sisters of charity or deaconesses, the conquest of the world will not be effected thereby. Much good will be done but its failure lies in sending by whom we will send rather than in going. We are told that "Old Rome

shortened her sword to extend her empire." It is by the shortening of the sword that we are to extend the empire of the King of kings to the remotest corner of the globe if it is ever done. And it must be done. The command is, "Go ye," not "Send ye." We must have the gifts of the wealthy, certainly, and we must also have the giver as well. The busy pastor will tell us, no doubt, that he cannot get the men of affairs in his church to give this personal help that is suggested. He will tell us also, that if such men would come to the prayer-meetings and take part and teach in the Sunday-School, and go from house to house and invite people to come to church and come himself to the second service, a moral and spiritual revolution would be the result. But how otherwise can we "teach all nations"? If the man of power and most influence cannot obey the command to give himself to Christian work to evangelize his own family, his neighbors and his employees, how can it be done? The conversion of the world waits for this simple program to be carried out. "When Zion travails she brings forth." And Zion isn't travailing when the minister and a few paid helpers are trying to do all the needed work in a given parish. The laborers in the vineyard must labor not by proxy only, but personally as well. The word must still be made flesh to save the world. And however effective the work of any church may be by this method we have been considering, it ends of course in its own parish. The regions beyond need the Gospel.

The Social Settlement is accomplishing something in its way. There is contact and some social betterment. The work, however, is humanitarian in its aim. In notable cases there is an entire absence of distinctly religious teaching. Prayer-meetings, preaching, Scripture reading and teaching, and Sunday-school instruction for children, are not allowed lest Jews and Catholics should be offended and driven away. Instructive lectures are given on literary and scientific subjects. The poor are visited and their physical wants supplied. Billiards, dancing, cards, and bowing alleys are provided and theatrical plays are given. No question can be raised as to the excellence of the motives of those who conduct such settlements, but it seems evident that the command to make disciples must mean more than they are doing. Such work may serve to make people content with their hard environment and may improve their surroundings to some extent, but the deep need of the estranged and rebellious human heart calls for much more than good environment. Now as

always the world's hurt needs the world's Redeemer, and nothing but the reverent and fearless preaching of that Name "that is above every name" will answer. The Jew must hear it not only for peace here but forever, and the Catholic should not object to it. "The offence of the Cross ceases" indeed when we fear to speak "His Name," and so does the force of our message unless we do speak it. Living the Christian life with all earnestness requires that we should publicly honor its great Head by praying to Him and teaching and exhorting our fellow men to be reconciled to Him.

Recently a Social Settlement building was dedicated to the "Common Father" with no mention of the Saviour's name on whose spirit all such work claims to have its inspiration.

Still another form of city work is the Institutional Church with its many commendable features. It is not so much a new kind as it is a new emphasis of the older methods of caring for the poor and seeking by manifold methods of ministration to meet their physical wants and thereby their spiritual need. Its temptation is to put the larger emphasis upon non-essentials and to make those it helps dependent. We hear of cards and dancing and theatricals as in Social Settlements.

We have also street preaching of the Salvation Army and Volunteers of America, and a good deal of similar work by the Christian Alliance and Moody workers. A good many of the very poor are won to better lives by these efforts. The fact remains, however, that with all these methods of labor, the large cities are reached imperfectly. Very much of this work in the cities is aimed at the poor. These methods lack comprehensiveness. We need to plan for the evangelization of the great middle class, the backbone of the country, and the man on the boulevard as well as the so-called submerged tenth. The gospel sword must cut down through all the layers of the city life, from crust to crust. And this leads me to the consideration of the work of the Chicago City Missionary Society.

About twenty years ago, the question of what to do to evangelize the outlying and rapidly growing districts of our city was in the air. As everywhere in city growth, there were the fields toward the rim of the city where the young people were getting their homes under way, and the middle districts with expensive lots and increasing tenement houses, and the people unable without outside aid to provide places of worship, and there were the boulevard fields with their well-to-do people, who, like the poorer ones, were waiting for

the outside impulse to start them toward church building. There were also the abandoned fields out of which the churches had moved because business had encroached upon residence districts. Mills and factories standing on the site of former cottage or finer home had brought the working man with his numerous children and strange tongue. Death had also called away the heads of families, and cheaper lots and fresher air had led their children out toward the country. Naturally, and very properly, some of these people had started churches near their new homes and thus there existed vacant fields near their old homes.

It was evident that a united effort should be made to occupy these waste places, wherever they might exist. The question discussed was not whether anything should be done, but how should it be done? The leaders in our strong churches rose up to build the walls of our city, and the people had a mind to work. Dr. F. A. Noble, Dr. E. P. Goodwin, now of sainted memory, Rev. Burke F. Leavitt, Dr. Arthur Little, and Dr. E. F. Williams, aided by strong laymen and lay women, undertook the necessary labor. Two of our churches, happily, — the First, under the leadership of Dr. Goodwin and Prof. Samuel Ives Curtiss, and the Ravenswood, under Rev. W. A. Lloyd, — had begun mission work beyond their borders, and had found that, after all, it was an easy matter to multiply religious forces; that it was possible, by a little foresight and self-denial and industry, to enter districts beyond their respective parishes, and establish Sunday schools, and have them grow into churches.

Why could not we band our thirteen city churches and half a dozen suburban ones together, and employ missionaries, and enter some of the fields, and plant Sunday schools and churches? The time was ripe for such a movement. The leaders led and were led step by step. The sum of $3,000 was apportioned among the strong churches for the salary of a superintendent and the necessary expenses for the first year. A committee of seven, like those first deacons "of honest report," was selected and called "A Committee o Missionary Effort," to look after the new work and its superintendent. This was in the spring of 1882. In August, active work was under way, and in December of that year the society, with fifteen directors, was incorporated under the laws of the State, giving it power to hold and to manage property.

The society's charter states its object to be "To promote religion and morality in Chicago and vicinity by the employment of mission-

aries, the establishment and support of churches, Sunday schools and mission stations and chapels, and for the diffusion of evangelical knowledge."

The methods of its work are very simple. Every field applying for help is placed under the care of a committee of three directors, who are expected to visit their field from time to time and report its needs in writing. Monthly meetings of the directors, now numbering thirty-six, are held at six o'clock. An inexpensive luncheon is served and paid for by the individual director. Business is transacted while the luncheon is being served, and the Board usually adjourns at eight o'clock. Once or twice a year the pastors of the larger churches are invited to meet with the directors. The secret of the society's success is to be found, doubtless, in the words "United effort with local responsibility." The giving churches are made to feel the need of the work. The directors carry to their respective home churches the facts they have learned by visiting the mission fields.

Under our charter and authorized by our "Great Commission" we have gone unto all parts of our city establishing preaching stations, Sunday schools, and churches. Believing that the command to make disciples includes the rich and the well-to-do, we have organized churches on the boulevards and have been deeply gratified with the results, the churches so formed soon becoming self-supporting and at length contributing to all our benevolent causes, home and foreign. We have organized by far the largest per cent of our new churches among the great middle class. We have not neglected what are called the "River Wards" or down-town districts in which we have expended about fifty per cent of all our receipts. The results in this part of the city have been relatively the poorest.

We have not confined our labors to the English-speaking people. Bohemians, Welsh, Germans, Norwegians and Swedes have heard the Gospel through our missionaries in the tongue in which they were born. It may be said in passing that the tendency in our foreign-speaking churches is to work over into the use of the English language, a tendency that we do not discourage. The old people, however, must be evangelized, if at all, in their native tongue. We have aided two Welsh churches, one Bohemian, nine German, two Norwegian, and seven Swedish to support preaching. Eleven of these twenty-one foreign-speaking churches are now self-supporting.

When we began our work there were thirteen Congregational churches in the territory now included within our city limits. There are now seventy-six. While it may be said that some of these churches might have been organized if no missionary society of this kind had been in existence, the fact remains that fifty-three of these seventy-six churches were aided in their formation by our society, that thirteen others were organized by the same aid, some of them outside the city and some inside, the latter withdrawing from our fellowship subsequently, to unite with Lutheran or Free Mission churches.

That we are not over-churching our city will be apparent when we consider that the entire seating capacity of the seven hundred Evangelical churches in Chicago will not provide sittings for more than one third of our population; and, as to our Congregational churches, they will need to be multiplied from fourfold to sixteen fold to equal some of our States. Connecticut has a Congregational church for each 2,820 of her population; Massachusetts, one to 4,675. South Dakota, out on the frontier, has a Congregational church to 2,931, while Chicago's proportion is one to 26,315. In order to equal Massachusetts we should need to have 427. As compared to Oklahoma, still a territory, we should have 271. If we were as liberally supplied in this respect as South Dakota we should have 682, and as compared to Connecticut 730; and with Vermont, the banner State in this respect, we should need 1,222, whereas we have 76, one sixteenth as many. Bear in mind, also, that Chicago has grown from 720,000 in 1887 to 2,000,000, or more than 90,000 a year for fourteen years.

We have done a large work in bringing Christian people into churches near their homes, and setting them at work. The church member who has removed from two to fifteen miles from his church home soon becomes a cipher. In a little time he stays at home, and swings in his hammock in the summer and sits by his fire in the winter, and reads the Sunday paper. The only sensible thing to do with such distant sheep, if we would save them from the wolves, is to shepherd them where they are. They will not travel back to the old church, and ought not to do so. A conspicuous example of trying to keep up a large roll of members was illustrated some little time ago in a distant city in another denomination. There were twenty-five thousand members on the roll. It was one of the largest of its kind at that time in the country. At the end

of the first year of the new pastor's labors twelve hundred names were dropped as unknown. Our plan is to gather such dispersed peoples together, and set them to building the kingdom of God over against their own doors. The fact that we have gathered into our little churches in these years more than eight thousand people on confession of faith would seem to confirm abundantly the wisdom of our methods.

Another department of our work has been to aid weak churches, formed before our society came into existence. Twelve such churches and two missions of this class have been aided; some of them receiving from our treasury very substantial assistance, enabling them to erect new buildings or to improve old ones, and toward the support of their pastors or other current expenses. The following is a brief summary of the society's work from its formation in December, 1882, to Jan. 1, 1901: —

Number of churches organized by society's aid	66
Number of church members in these new churches	7,791
Number of Sunday schools formed	69
Attendance in these schools	15,277
Christian Endeavor Societies in new churches	93
Members enrolled	2,967
Other weak churches and missions aided	14
Aided churches now self-supporting	37
Ministers raised up in our mission churches	30
Lots purchased with society's aid	22
Buildings erected with society's help	36
Lots and buildings owned and held in trust	22
Value of property thus held by society	$207,000
Money expended by society from its formation to Dec. 31, 1900	$411,199
Members received into new churches since their organization to Dec. 31, 1900, by confession, 7089; by letter, 6,082; total	13,171
Members received by other aided churches while aided, by confession, 959; by letter, 585; total	1,544
Total received by churches formed by society and by other aided churches while aided, by confession, 8,048; by letter, 6,667; total	14,715

The record of 1900 shows that 35 churches and missions were under the society's care, and that they received to membership during the year 365 by confession and 242 by letter, a total of 607. Three of them supported mission Sunday schools of their own, providing necessary teachers and something toward current expenses, though aided by our society to support their own pastors. These 35 mission churches had 1698 young people in their Christian Endeavor societies and 8209 members in their Sunday schools receiving weekly religious instruction, and they gave to our various missionary societies $2,020 for mission work, home and foreign. The total cost of this work last year to our society and to the little churches themselves was $40,525, or somewhat less than the average cost of three of the largest churches of our order, for last year, in the country.

If we take the 35 largest Congregational churches in the United States, the smallest of them having a membership of 830, and find the average cost of "Home Expenses" for last year and multiply by three, we shall have $42,318, while our 35 mission churches for the same time, as we have seen, cost $40,525. The average number received to membership by the three largest churches last year was 105 by confession and 96 by letter, a total of 201, against 365 by confession and 242 by letter, a total of 607 or more than three to one in favor of our mission churches, while the cost was $1,893 less. The mission churches had more than three times as many members in their Sunday-schools and more than four times as many in their Christian Endeavor societies.

Lest it should be said that last year was an exceptional one in our work, and that, therefore, the comparison is an unfair one, I have taken pains to compare on the same basis for the past five years, and we find that the average addition to the three largest churches was 93 by confession and 102 by letter, a total of 195 for each year, and our society's 35 churches and missions for the same time, 306 by confession and by letter 211, a total of 517 or nearly three to one in favor of the small churches.

The purely financial showing of our work is quite as remarkable as the side we have been considering. Deducting $41,850 expended in supporting older churches, and taking the $370,300 paid for the maintenance of our new churches and for the cost of administration, and adding to this sum the $863,831 paid by our new churches for their own expenses, we have $1,234,187, which is the total cost

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of organizing and supporting our 66 new churches since their formation to the beginning of the present year. These new churches have given since their organization to December 31, 1900, $64,391.50, or 5.21 per cent of their entire cost to themselves and to our treasury. And in addition our society has property worth at a conservative estimate $207,000, and the new churches $315,000 more after deducting all indebtedness. Putting with this showing the 8,048 members added on confession of faith, and 6,667 by letter, and the results are most gratifying. Our most sanguine expectations have been exceeded. We are led to exclaim, "This is the Lord's doing. It is marvellous in our eyes."

It will be apparent at once that this method is not hostile to any existing plans of city mission work. If properly conducted it will unify them and make them more efficient and far less expensive. It will do away with the present wasteful methods of numerous independent missions with their irresponsible management with high salaried financial agents self-appointed. It may and should include all the mission work done by our Congregational churches in a given city, street preaching, social settlements, institutional work or whatever kind may be devised to save our fellow men.

Finally, it should have national recognition. It should be reported annually as an important part of our denominational work. The Methodists, who took our Chicago plan for their model, have received such recognition. Why should not we do likewise? We have such societies at work now, in St. Paul, St. Louis, Detroit, Cleveland, Peoria, Toledo, New York, and Boston. Each of these societies should be brought into auxiliary relation with the various State societies and strengthened. We are no longer on trial. We know what such societies can do, by what they have done. We should be regarded no longer as waifs, but as healthy and vigorous children of the denomination. There need be no question as to how we shall evangelize our cities. Here is the required machinery. It needs to be worked.

The excellence of our methods has attracted the attention of other denominations. Methodists, Baptists, Presbyterians, Episcopalians, and Disciples are using our plan in Chicago, and the Methodists, North and South, and the Presbyterians, North and South, are similarly organized in St. Louis and are doing efficient service.

Furthermore, we need to recognize this method and put it to its largest use in providing resources for all our work, home and

foreign. Of the $64,590 given by our city missionary churches for benevolence, $10,153 went to the work of the American Board. "How shall we increase our benevolences?" we are anxiously asking. The answer is, "Organize churches that can help us. The man on the Boulevard has been neglected. Take this illustration. After considerable discussion and some futile canvassing, an up-town church was organized in a large city recently. More than 125 members representing eight denominations and over forty churches were brought together in the delightful fellowship of a Christian church. Old letters were produced, some of them from two years to seventeen years old. An able minister has been secured and all necessary provision for a year's expenses have been made. A fine lot has been purchased and an expensive building will soon be erected. In another case, 300 church members have been gathered; a beautiful church and parsonage have been built costing $70,000 or more. Both of these churches are now contributing for all our benevolent causes, the latter over $24,500, and it cost our society in all $260 to get it started. In another field we have had similar experiences.

These wells of benevolence need to be opened. We must do just this kind of church work, creating resources, or we shall fail to do the large work demanded of us. "The children of this world" would never have left this most hopeful kind of city work to chance development as we have done. It is true that work of this kind may meet with some criticism, as though our Lord had said, "Go ye into all the world, provided the world you go into is poor." "Let Zaccheus and Nicodemus and the Ethiopian eunuch find their way into the kingdom the best they can. "Do not join yourself to any rich man's chariot." "Let them read and interpret Isaiah and the other Scriptures as they may."

Is it not high time that we should recognize the up-town field not only for its own sake but also for resources to go down town and out of town to the ends of the earth? Christian statesmanship demands that we should form a comprehensive plan of church work that shall reach all classes. The Gospel is sufficient for the world's woe. It carries in its bosom outward blessings, as the Gulf Stream bears in its warm breath flowers and fruits, birds and songs, into the frozen North. Clean streets, wholesome food, beautiful homes, loving fathers and mothers, come with the Gospel, because it makes us new creatures in Christ Jesus.

"Behold the city." Hear its exceeding bitter cry. It is a cry for rescue and a call to victories. Let us go as we have not gone, unitedly, with solid front. What has been done in a few cities can be done in the many. If by the old methods one has chased a thousand, let us find a way by which two can put ten thousand to flight.

CHRISTIANITY A WORLD-WIDE MOVEMENT.[1]

PRES. MATTHEW BUCKHAM, MIDDLEBURY, VT.

Among our Lord's sayings respecting himself, there is one which is significant almost beyond all the rest: "And I, if I be lifted up from the earth, will draw all men unto me." Separate it from its connection with his other sayings and with his life, and it would seem to be startling and audacious egotism. Imagine any other personage in history uttering it, and it would seem either ludicrous vanity or sheer madness. But read in this Gospel narrative, it seems neither audacious, nor egotistic, nor even startling. It appears to have been uttered in perfect calmness; we read it without any shock — almost without wonder. It does not seem extravagant for such a one as the Jesus of the Gospels to have said it. It does not now need the glance over subsequent history, making its fulfilment more and more probable, to put us into sympathy with it. We find it inherently credible, and even probable, that this young man, standing there amid a small group of disciples who only half believed in him, all the rest of the world indifferent or hostile, would, as time went on, draw all men to himself, — was, in fact, then and there starting a movement which would be world-wide in its reach and co-extensive with history in its duration. There is, then, there must be, that in the character and teaching and work of Jesus which compels our assent to this vast claim, to this magnificent prophecy. What it is we may not hope fully to understand, much less to put into statement; but we may, perhaps, get glimpses of it which will be helpful to our faith. The definite question to which we will first address ourselves is this: What gives to Christianity as a religion its character of universality, its hold upon men of all climes, all races, all ages?

It is easy, in the first place, to see why no one of the other religions of the world could be a universal religion. While we can be

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[1] Page 36.

thankful that God hath not left himself without witness in the various religions of mankind, we can, with the utmost breadth of charity, discover in none of them those germs of essential and universal truth which could be vitalized and expanded into a religion for all mankind. They are all vitiated by some taint of partiality or particularism. Mohammedanism, Buddhism, Confucianism, while all contain some truth respecting the right relations of man to God and man to man, all have wrought into them, into their warp and woof, ideas political and social, philosophies, cosmogonic fictions, framed to support and perpetuate tribal and national institutions, — conditions which do not forbid making proselytes by conquest or absorption of other races or religions, but which admit no freedom of thought or capabilities of extension beyond certain definite limits.

The same is true of Judaism in its earlier stages. Jehovah was at first only the tribal God of the Hebrews. The children of Israel had provisions by which strangers could be admitted to the privileges of the national cult, but that Jehovah should extend his protecting sway over heathen tribes was utterly abhorrent to them. Not till late in their history, if at all, did they attain to the conception of one universal truth and life for all mankind. Even the apostles found it hard to part with the idea that they must first Judaize before they could Christianize the world. And dare we say that the Christian Church, even the modern Christian Church, has wholly freed itself from this error of particularism? Are we sure that we are always insisting on at home, and sending into the unevangelized world, that which is essential and universal in Christianity, and not that which is provincial and temporary?

But, waiving for the moment these practical questions, let us find our first note of universality in true Christianity in the thought that it is a human religion — that is, that its object is the perfection of the human nature, which is essentially in man, and potentially in all men, that nature as a whole and including all that it involves. If we ask what was in the mind of God, as set forth in what St. Paul calls "the gospel of God concerning his Son Jesus Christ," I think something like this would be the answer. I am now answering, not the question, What is the chief end of man? but what was God's chief end in the incarnation: the perfection of humanity, that every man should be perfect, *i. e.*, a perfect man, in Christ Jesus. Christianity begins by recognizing the divine element in humanity.

Man is man, and not an inferior being because of the divine in him. God could not have been incarnate in humanity unless humanity had partaken of the divine nature. What angelic nature is, or super-angelic, if such there be, we know not, and are not deeply interested to know, for we never shall be angels — and we know not yet what man is capable of being, but what he is capable of being, to its utmost extent, Christ aims to make real. Not the old Adam was, but the new man in Christ Jesus will be, the perfect man; and, when perfect, he will still be man — human always — not absorbed back into the bosom of Deity without identity or consciousness, not an abstraction without body, parts, or passions, without desire or will, but human always and everywhere, capable of all human joys, endearments, choices, aspirations, endeavors. To be a Christian is to be truly a man or a woman. To be more and more of a man or a woman is to be more truly a Christian. When some unique Christian soul attains to greatness in thought or deed, to heroic achievement or sacrifice, when some saintly woman irradiates a divine beauty in character or life, some insincere poet, some rhapsodist, may call these traits superhuman; but they are not superhuman, though they are divine; they are the intimations of what humanity can be, they are human nature at its best responding to a breath of inspiration from the Divine Spirit.

Now, Christianity holds as a fundamental belief that all which is essentially good in human nature is potentially in every man, of whatever clime, or time, or race. The doctrine of development, that is, that the germ contains within itself the possibility of perfection in its kind, is as vital to Christianity as to Science; and Christianity maintains that every human soul, because it is human, contains this germ of infinite capabilities. This doctrine was beautifully applied by St. Paul to the condition of the Roman Slave. Art thou a bondman? Care not for it: thou art God's foreman. Political status does not affect essential humanity. In Christ there is no bond or free, Jew or Gentile; all are simply men, and all are truly men. It was for a long time a matter of doubt in some quarters whether the people of certain degraded races were really in all respects human, — whether they have the same intellectual and moral faculties as the superior races. The slaveholders of the South denied the humanity of the slaves. The Boers in South Africa, it is said, refuse to recognize the essential humanity of the Kaffirs. But a missionary experience, now almost as extensive as

the globe, confirms the Christian postulate that people of every race, however degraded, are redeemable to any height of Christian excellence. The first message of the Gospel to every people is, "You are men; and, because you are men, made in the image of God, children of the Heavenly Father, redeemed by the Son of God, who gave himself for all men, come back and claim your inheritance side by side with those who have come into the Kingdom of God before you, but whose right to be there is not greater than your own."

Christianity, secondly, is a world-wide force, because it is a vital religion, because it interests itself most of all with life — with human life in its largest sense. It is the religion of life — not of forms and ceremonies, not of moods and ecstasies, not of apathies and frenzies, but of sanity, of activity; of enthusiasm but not of fanaticism, of sobriety without gloom, of enjoyment free from self-reproach. It answers the great cry of the human soul, "more life and fuller what we want." And so Jesus said, "I am come that they may have life," — abundant life, — not quietude, not escape from the storm and stress of existence into a haven of Nirvana, — not escape from pain, not mere passive enjoyment, sensuous, or intellectual, or spiritual, — but life, freedom, movement, activity, achievement, growth. Christianity offers great tasks and glorious rewards to the intellect. It does not, as do some religions, rob the intellect of its most precious right, — that perilous but inestimable right of seeing things as they really are. There has always been an order of mind which craves for the settlement of truth by authority — by some one who will say, and have the right to say, "This is so; let this end all doubt and all thinking" — an order of mind which has its rightful home not in Christianity, but in some religion which rests on the will and force of a dominant caste. Christianity lets no human authority intervene between the soul and God. Authority has to do with conduct. Rightful authority may rightfully command conduct; it cannot compel belief. Christ said to the disciples and says to us, "The Spirit will guide you into all truth and show you things to come." Truth comes by guidance and inspiration, not by authority. The Spirit will not dictate the truth to you, like a dull lecturer to his class, but will guide you into it. He will show you the truth, but you must see it for yourself. Christianity inspires in us the desire for more and more truth, gives divine guidance in the search, but leaves to us the joys and pains and perils of the attempt,

and the thrills and exultations of discovery. It gives us certain great and fundamental truths as solid ground to stand upon, sunlight above and harvests of plenty all round for the sustenance of our common life; but it also gives us a sky studded with innumerable worlds — worlds made and worlds in the making — and says to us, "Here also is intelligence; here also is law; here also is God. Wonder, study, interpret, adore." No religion, no type of Christianity, if such there be which pretends to settle by authority the great truths of the spiritual life, or which makes some priestly caste its guardian and dispenser, which assumes that the little we know is all that can be known of the greatest things in the universe, can be a world religion. Christianity is no such religion. It is much more than a philosophy — but it is a philosophy — a philosophy of the universe. It makes its votaries philosophers, *i. e.*, lovers of truth, thinkers, fearless but devout thinkers on the works and ways and Word of God, and it holds before the devout philosophic mind the prospect of truths even more noble and glorious waiting to be discovered.

Again, Christianity is a universal religion because it fosters the universal human affections. It is as far as possible from being an ascetic religion. It does not inculcate a life of repression and restraint. The pietism which takes on this form misrepresents Christianity. In a noble, if slightly extravagant, burst of enthusiasm, Phillips Brooks, in one of his sermons, exclaims that Christianity, so far from favoring a life of self-denial, enjoins a life of self-indulgence, meaning, of course, a life in which all the desires, affections, and activities of the soul have room for free and full development. Christianity reveals God, the Being who represents to us all perfection, not in terms of force as the Almighty — not in terms of the intellect as the all-wise, but in terms of the affections. God is a Father — God is love — and thereby says to all God's children, let life be to you love, faith, trust, gratitude, devotion. And when Christianity has had free course, it has developed this type of character — a character rich in all the constituent universal human affections. If, in its perversions, it has been caricatured by the ascetics, by the hermits and anchorites, by St. Anthony and St. Simeon, in its truer forms it has blossomed out into the sweetest family life, the noblest friendships, the most sublime devotions. The great classic apotheosizing the affections was not written by Anacreon or Horace but by St. Paul.

In thus addressing itself to the natural human affections, Christianity allies itself with that part of man's nature which is most constant and most permanent. The most primitive and the most degraded men have some human affections which can be reached through Christian appeals, and the men of highest culture retain, under cover, it may be of silence and reserve, the natural feelings of their kind. Perhaps there will always be a few who will find fascination in a religion which makes a merit of mortifying the God-implanted desires and affections of humanity and cultivating an impassive, stolid temper of mind which they will call piety, but the religion which appeals to and satisfies universal human nature must, as Christianity does, inculcate and nurture a large, rich and full affectional life.

Again, the life nurtured by Christianity is a life of action. The healthy human spirit always and everywhere leaps up in response to those stirring words of our Lord, "My Father worketh hitherto, and I work." A new dynamic impulse has come into our conception of God with the revival and emphasis of the doctrine of an immanent deity — a personal God ever present and ever active in all the processes of universal life. In some of the earlier ages of Christianity, and again in the eighteenth century, the ideal Christian life took on the form of dreamy mysticism. Holiness was equivalent to passiveness in the hands of God. The true life was a life of contemplation — of submission — of patient waiting for ecstasy. This type of religion drove many into disgust with all religion, and brought on the reaction known as muscular Christianity. The lesson of it is that the Christianity which will draw all men to Christ is a Christianity which makes room for the joyful exercise of all man's powers and activities. Its outcome is what we call Christian civilization, with all its manifold and multiform outgoings. The religion for mankind ought to do in this regard what Christianity actually does — it ought, by its natural operations, to produce arts, inventions, great cities, navies, commerce, swift transportations, lightning messages of intelligence, libraries, universities, splendid architecture, magnificent churches, noble temples of justice, — all in this kind that the nineteen Christian centuries have produced and all that the coming Christian centuries will produce. If Christianity had been laggard in respect to these great productions of human genius and enterprise, and had left it to some pagan civilization to surpass it in these achievements, Christianity would have been discredited in

the judgment of mankind and Christ would not draw all men to himself.

This life of intellect, affection, and, action which Christianity begets and fosters, it commends to the favor of all men by the manifestations it makes of itself here and now. It has the promise of the life that now is, when men can see its nature and fruits, and forecast its further development in the life to come. Under the baneful influences of heathen political and social systems life is so hard and wretched that the thought of a future life is only a terror. Some missionaries tell us they dare not preach eternal life until the thought of life itself is made more tolerable, and Christianity confers this boon upon human thought of the future. It creates a life that is worth living, and then says, "It hath not entered into, and could not enter, the heart of man to conceive what life hereafter shall be; from the lowest depth of life to this, judge what may be the heights of life beyond this!"

There are many other attributes of Christianity which constitute its fitness to be the world's religion; *e. g.*, its emphasis of human freedom, leading to the largest and richest social development, to democracy in government and spontaneity in all communal life, secular and religious — its toleration of wide differences in individual and national character, unifying all in its comprehensive humanity, thus initiating and favoring movements like those which have produced international law and are tending toward universal peace and good-will.

But there is time now to mention only one more of these essential characteristics, namely, that Christianity has its origin, its inspiration and its power, in a universal personality. Christianity is not a book religion. The Mohammedans are wont to say that their religion and ours are the two great book religions. But Christianity is not essentially a book religion. It has a book which is to it unspeakably precious. Its life is bound up with the history of that book. It contains its charter and its laws. But that book is not the cause of Christianity but its product — just as Magna Charta and the Constitution of the United States were produced by and did not produce the spirit of liberty. And Christianity is all the time producing new books, embodying and transmitting its life, or if not new books, new booklets, not new gospels, but new prophecies, new psalms, new epistles, with an inspiration inferior both in kind and degree, but still an inspiration from one and the same

spirit of all truth. But the power which informs Christianity and makes it what it is, and gives it universality and victory, is not the power of a book, not even of *the* Book, but the power of personality, of a divine human personality, the power of the personal Jesus. Christianity is essentially Jesus Christ. It is his own assertion: "I will draw all men unto myself." If all the essential doctrines of Christianity had been given to the world in abstract form, impersonally, anonymously, would they have drawn men to themselves? It is a sufficient answer to say that most of these teachings considered as bare ethical precepts are not new to Christianity. That which made them really new and gave them vitality and momentum was the personality of Jesus Christ, and that which gives them equal vitality and momentum everywhere in the world is what I have ventured to call the universal personality of Jesus. All other men have their distinctive notes of nativity. Socrates is essentially Greek, Augustine, Roman — Luther, German — Paul is a Hebrew of the Hebrews. But Jesus is not Hebrew. Take out the little touches and accessories which the evangelists have added and there is nothing Hebrew attached to him. When some recent painters have given his countenance a Hebrew cast we all condemn and almost resent the suggestion. The faces most significant to us are those that have neither the Italian nor the German nor the Jewish type, but the human in its ideal form, and all are failures because the ideal of the painter is so far below the ideal of the evangelists. By virtue of this human personality, divine, though human, and all the more human because divine, Christianity touches, quickens, draws all men. From Gibbon to the latest philosophy of history, every attempt to explain history without making Christ the supreme force in it is a failure, and every attempt to set forth the potency of Jesus Christ in history by making him only a unique and exalted man is a failure. As a matter of fact all the best thinkers of all schools in our time have abandoned this attempt. The only question that now divides these schools is the relation of the divine and human elements by all admitted to be blended in this personality. Through all and above all the differences of schools and sects this one vital fact asserts and maintains itself. To carry Christianity to a people to whom it is new is to carry Jesus Christ. All the pure ethics and noble philosophy which Christianity contains would be powerless to regenerate heathendom without him in whom it is all centred and by whom it is all made real and vital. And this, I

say, is what more than all else fits Christianity to be the religion of all mankind. Jesus as a man, as a divine man, as a friend, as a Redeemer, as a Saviour, appeals to all men, because the human personality of him meets, satisfies, draws, persuades, assimilates, the personality which is in all men. As Harnack has beautifully said, Jesus teaches his great truths to men in the language which a mother uses to her child, in the universal language of the human heart. How much more human, more easy to comprehend and get into sympathy with, is Jesus in his discourses and his prayers, than is Paul or Peter, Augustine or Luther, or any Father of the Church ancient or modern. And yet the Christian of highest attainments in thought and life feels sure that beyond him there can be no height of morality or spirituality. As Goethe has finely said: "Though the intellectual and spiritual culture of the world progresses, and the human mind expands as much as it will, beyond the grandeur and moral elevation of Christianity as it sparkles and shines in the Gospels the human mind will not advance."

If, then, Christianity is the one and only religion adapted to the human nature which is in all mankind, and is therefore the rightful heritage of all mankind, the Christian Church, to which has been entrusted this legacy of Christ to the world, has certain obligations which it becomes the church deeply to consider: —

First, the church is bound to have faith in Christianity, — a faith complete, utter, unassailable, and therefore calm, patient, charitable. Such faith it never yet has had. The so-called ages of faith in church history were times when the church depended on penal terrors for maintaining what it held to be truth, — not on the assent of the free human thought and will. Alarms for the safety of the truth leading to persecutions and violence for error evince a feeble confidence in the truth itself. How many times has the church cried out, "If this error is allowed a hearing, it will bring a fatal hurt upon the church," instead of saying, "If this counsel be of men, it will surely come to naught." If Christianity is a world religion, it will bring many surprises to those who dwell in its provinces, and whose views of it are therefore provincial. Would it not be well for us all to recognize the fact that we are by our necessary limitations more or less provincial, while Christianity itself is continental and cosmopolitan? Is it not a confession of feeble faith to cry out, "If this or that view of Scripture, or a part of Scripture, be permitted, if this or that new view escape condemnation in a

heresy trial, all is lost." Let us have such faith in Christianity itself that we shall be able to meet new truth and new error with calm confidence that truth will be seen to be truth, and error to be error, and that the church and the truth will prevail.

And, secondly, we should let the divine power which is in Christianity develop itself in its own natural way. The nature of Christianity is not a Hebrew nature, as the early disciples thought it to be, nor a Greek nature as the Gnostics thought, nor a Roman nature as Augustine thought, — nor an Anglican nature, nor a Puritan nature, as some of us may be inclined to think. It has its own nature, a divine human nature, slowly developing, as it finds the right environment here and there, toward the perfect humanity, the type of which it holds in its own bosom. Within this all-inclusive type it has many varieties, many as yet unknown, undreamed of. God forbid that we should wish to make all types and all varieties conform to our own or to any known form! It is one of the glorious dreams, hopes, rather, of the Christian imagination, that among the undeveloped races which Christianity is yet to dominate will arise styles of Christian manhood and womanhood, of social and political life, of arts and institutions, which will beggar and shame all the best in their kind that man has yet attained or known. Let us give the vital Christian principle full scope to grow and blossom under God's sunshine and the Holy Spirit's culture, as seemeth good to Him who has made men of different climes and races, such that they will be eternally different, and yet will be all one in Him.

And, finally, the church is under the most imperative and urgent obligation to plant the seeds of Christianity everywhere among mankind. When it is said that the nations already have religions that are indigenous, and therefore adapted to their needs, that Christianity is an alien and exotic religion that has to be forced upon them, the answer is that Christianity is not a Jewish or Gentile religion, not an Oriental or Occidental religion, not a primitive or transitional religion, but the one human, universal religion, good for all, equally good for all, like wheat for food and water for drink; that to defraud any people of it, or withhold it from any people, is to deprive them of what belongs to them as men, as an essential part of their heritage as children of God; that to keep Christianity as the exclusive possession of the so-called Christian peoples is to impoverish the Christian Church among these peoples, to narrow church life, to delimit Christian sympathy, and confine both individual and social

Christianity utterly. By every consideration of prudence, of obligation for trusts committed, of love for our race and kind, of interest in human progress, — above all, of loyal devotion to Him who was lifted up from the earth that He might draw all men to Himself, — the church is bound by an obligation which grows stronger and more pressing as the Christian years go by, to go into all the world and preach the Gospel to every creature.

PERILS AND POSSIBILITIES IN FOREIGN FIELDS.[1]

REV. JAMES P. JONES, PASUMALAI, SO. INDIA.

The missionary work conducted by the church in foreign lands is beset with perils as it is fraught with possibilities of growth and power. These dangers and promises accompany missionary work in all lands; but it will suffice if I call attention to them as illustrated in India at the present time, for that is the greatest of mission fields, as it is the first arena of Protestant missionary effort. It employs more Protestant missionaries (three thousand) and presents a more elaborate scheme of organized missionary activity than any other land; moreover, results there achieved have been marked and full of encouragement.

I shall therefore consider a few of the dangers, and the possibilities of development and of power which accompany our work in that great land.

I. The first danger springs from an inadequate and unworthy conception as to missionary results, both as to what we expect to achieve and as to what we have already achieved.

(*a*) There is a class of Christians at home, and its numbers are increasing among missionary workers abroad, who, under the influence of a certain doctrine concerning our Lord's second coming, have no confidence in the present agency and means to secure the complete triumph of Christ's kingdom upon earth. They therefore minimize our responsibility for the heathen world by emphasizing exclusively the duty of witness-bearing, while ignoring or denying the duty of the church to disciple the nations, to plant and to nourish into life the seed of God's kingdom.

Nothing can be more fatal to our success in the work of spreading the Kingdom of Heaven in heathen lands than this veiled pessi-

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[1] Page 36.

mism as to the issue of our work. A thorough belief in the efficiency and ultimate success of our missionary enterprise is absolutely necessary both for our own comfort in the work and for our progress in winning souls to Christ. We must believe Christ's own words of assurance and be imbued with his own optimism as to the outcome.

And this optimism must be accompanied by a full realization of the extent and the character of our work. We are not simply or chiefly witness-bearers (which largely means that our ministry is mainly one of condemnation and death), but we are the founders of a spiritual kingdom. No intelligent missionary can believe that his duty or opportunity, is fulfilled to a people by a preaching of the Gospel to them. It is only the beginning of the realization of a long-continued and patient service which, in Christ, he owes them. Thus far the success of missions has been achieved by concentrated rather than by diffused effort. And, from the nature of the work, it must continue to be so.

We must realize the full magnitude of the task before us. The romance of missions has given way to patient, sober work, and the rush of battle is succeeded by a prolonged siege. This is pre-eminently manifest in India to-day. We must avoid under-estimating our missionary task in order that we may add patience to our confidence in it. But let us be optimistic as to the final issue, for is not Christ our Leader, and his Spirit our assurance?

(*b*) Another danger lies in the inadequate measure of the results already achieved. We are in danger of missing the highest joys of missionary service by a blindness to some of its best results. This I call the Statistical Peril. It possesses not only many Christians in the home land, it has not a few missionary votaries abroad. It counts heads rather than measures forces; it seeks quantity rather than quality; it dotes on figures rather than facts. By many, statistical tables are regarded as the truest, if not the only, measure of success. God forbid that I should depreciate or ignore the value of statistical tables! They have their large value and importance, but they are not the only measure of success. Indeed, they ignore and fail to indicate some of the mightiest currents of Christian influence and the best trophies of the conquest of our faith on mission fields.

We find in South India to-day an American mission which has had marvellous success in gathering the outcasts of its district into

the kingdom of God. More than 200,000 names are enrolled upon its congregation registers. It is much the largest mission in that land, so far as the number of its converts is concerned. We all rejoice in its marvellous success, and its praises have gone out into all the lands of the earth.

By its side there is found a Scottish mission which counts its converts only by the hundreds. It is known in Christian lands only through the severe criticisms which have been heaped upon it by some good Christian men because it is an Educational Mission.

And yet I sincerely believe that that abused mission is doing as much, if not more, than any other mission in India for the permanent growth and highest achievement of the kingdom of God in that land. Its leavening influence upon Hindu thought and institutions is unequalled by that of any other mission. In the wonderful turning of the educated classes of India towards Christ, and the acceptance of him as their ideal of life, that mission has a most enviable position of power. Many of the native Christians of largest influence, culture, and character in South India trace their conversion or largest efficiency to the work and influence of that educational mission. The best educated pastor of our own mission was given to us by that Scotch mission; and our highest and best Christian teachers have received their final course of training and discipline there.

That mission is largely ignored and even despised by the too common statistical reckoning of results and success. And yet the illustrious name of Dr. Miller, the leader of that mission, will be cherished in India and in the world a century hence as a chief among those who were instrumental in bringing that great people to Christ.

The mighty and unparalleled revolution which is going on in India at present, as a result of missionary work, is not to be tabulated in our statistical reports. The deepest currents of those great moral and spiritual forces of the India of to-day are not found within the realm of figures. They defy tabulation; and yet they bring to the keen Christian observer in that land more encouragement, because they have larger significance, than all the ordinary facts and figures usually found within the covers of an ordinary mission report.

A great deal of the discouragement and pessimism about missions

to-day is born of this statistical craze. And the loud abuse of missions by certain "globe-trotters" is begotten, in part, by the same evil — a total inability to appreciate those spiritual results and forces which are under-surface results and cannot be tabulated.

11. Another peril which threatens missions in the East at present is that caused by the irreligion and blatant infidelity of the West.

Few things are more deplorable than the anti-missionary and unchristian influences which are invading the East from the West. These influences pass forth in life and literature.

(*a*) It is a sad but true confession that the Anglo-Indian life in India is one of the most serious of all obstacles to the success of missionary effort in that land. I am second to no one in my appreciation of the lofty character of the British government in India. It is one of the best governments, both in work and in ideals, that can be found in any land. It is confronted by more serious problems and faces more unavoidable evils than any other civilized State; and yet it is solving those problems and overcoming those evils with a patience and a wisdom which are marvellous. Never before has a people tried to rule another seven times its number at a distance of seven thousand miles. And under the ægis of this noble government the missionary of the cross finds ample protection and large appreciation in his religious and philanthropic work. And no complaint can be made against many of the highest representatives of that government on the score of their Christian life and example.

And yet it is equally and sadly true that the large and growing majority of those who go from the West to the East to represent the State and commerce among that people are men who have absolutely no sympathy with a living, spiritual Christianity. Though many of them bear its name they daily do violence to its most fundamental teachings. It has been said, with too much truth, that the Britisher throws overboard whatever of faith and religion he may have as he sails through the Gulf of Aden on his journey eastward. At any rate, we cannot conceal the fact that the unchristian life of the many and the anti-Christian life of not a few of the white residents of India constitute a very serious hindrance to the progress of the kingdom of Christ in that land. This is seen in the demoralizing influence of the life of the Britisher upon the native Christian and its hardening effect upon the non-Christian community. And there seems very little hope in this direction, save as there may sweep

over our Christian countries a mighty spiritual influence which will permeate the thought and transform the life of those young people who are being trained in the West for spheres of service and of influence in the East. The Christian opportunity which opens before an earnest, devout, and pious member of the civil or military service in India to-day is great and inviting. As in the past so in the future, the Christian layman will find abundant opportunity to confess his Lord, to bring honor to his faith, and to bring saving health to the millions of that land. May God send more such to that country and thus remove one of the greatest reproaches that rests upon Christendom to-day.

(*b*) Another kindred danger comes from the large amount of anti-Christian literature which Great Britain is pouring into its Eastern possessions. Bradlaugh, the apostle of free thought, and Ingersoll, the high priest of atheism, are well known all over India; and their bitter attacks upon Christianity are judiciously mixed with some of the negations of agnostics and the intimations of scientists, and are published and scattered broadcast among that people with a view to discredit our faith. I have seen the oft-exploded arguments of Bradlaugh and the flippant jibes and poisonous nonsense of Ingersoll translated into our South India vernacular and scattered through the villages of our Madura district, and thrown into our faces by coarse and illiterate men. In view of the triumphant progress of our faith in that land, Western unbelievers and frightened Hindu conservatives unite in publishing and disseminating all available coarse and specious attack upon Christianity for the purpose of poisoning the mind of the youth and of the uneducated masses against it. And thus India has become the chosen battlefield of infidelity; not as the declared foe of all religion, but as the handmaid of a decadent and wounded Hinduism, against their common enemy, Christianity.

Prevalent and annoying though I know this evil to be, we are little discouraged by it. For we know our remedy and defence. It lies in the creation and dissemination of a healthy and sane Christian literature. Literature must be met by literature; and the Christian press must be used to flood that land with books, tracts, and fly-leaves which will be not only unanswerable in argument and strong in telling facts, but rich in oriental coloring and in elegant and idiomatic diction, both in English and in all the vernaculars of the land. Thank God that not a little is being done in this line

and missions are learning increasingly the importance of this department of effort. No mission of any position in India to-day is without its press. There are nearly one thousand men employed at present in the presses of South India missions alone. Many millions of pages are annually sent forth by them on their message of light. The tract societies and the Christian literature society devote themselves exclusively to this work. The pen and the press are growing apace in their influence for Christ in that land. This is to become an increasingly prominent department of missionary work.

As intelligence spreads the printed page will dominate the thought and life of that people. Even in work for Christians this is evident. In our Tamil field in South India we have at present a Protestant native Christian community of 300,000 souls; and of these about 60,000 can read. As we have sent out from our Pasumalai press to this constituency, books, booklets, tracts, and papers, I have felt that a no better opportunity obtained for influencing them in behalf of Christian truth and of a holy life. And as I know that, mingling with this Christian community, there is a much larger non-Christian reading constituency, ever eager to accept and peruse anything that we may publish, I value very highly this effort and feel that the one and a half million pages which we sent forth the last year represent a power for good which is incalculable.

The great and crying need of India to-day is for a body of missionaries who can give themselves largely to this creation of a good, apologetic, aggressive, and devotional literature. This call comes home to the Congregational Boards of Missions with tenfold force and urgency. It is an interesting fact that the Wesleyans and Methodists are rapidly taking the lead in this work. Their publishing houses, presses, and magazines are in evidence everywhere throughout the land and reveal a settled purpose, on their part, to magnify this department and to fully utilize this grand opportunity. But we, poor Congregationalists, on the other hand, are apparently willing to take a back seat in the enterprise. It is surprising that, while the Congregationalists in India have gathered from heathenism nearly one fourth of all the Protestant Christians of that land, and while they continue to boast of their love of light and culture, they have not, to my knowledge, set apart one man in that great land exclusively to the work of producing a worthy Christian literature. So our literary results have not been at all commensurate with our

boasted intelligence and acknowledged culture. We have sent scores of our best men and women to engage in the training of the young in mission schools, but hardly one to give himself exclusively, or even largely, to the noble and urgent work of preparing the best Christian literature for that people. Herein, I trust, we may find new direction and larger wisdom in the future. I am confident that this department of effort is soon to surpass all others in India as a means of grace to the growing Christian community and as a saving power to the non-Christians of that land. India is becoming increasingly a reading country; and the hungry minds and hearts of the people must be wisely fed.

III. A third peril is connected with the revival of thought among the people of India whom we seek to bring to Christ. Really this revival is the result of Western influence, — largely the product of Christian teaching and activity in that land. In its last analysis, it is therefore not to be deplored, but rather to be rejoiced over. At the same time this new awakening seems to be, for the present, connected with a reactionary and pugnacious spirit. It speaks in the interest of a new nationalism and a false patriotism, which extols everything Eastern simply *because* it is oriental. Its aggressiveness is manifest even in this land. We are becoming familiar in this country with the yellow robed Hindu monk who has probably been trained in some Christian mission college, and who talks Hinduism with a strong Christian accent. Though he has violated a peremptory command of his ancestral faith in crossing the seas, and though of necessity he tramples daily the whole decalogue of Hindu life and ritual in this land, he feels competent to champion Hindu philosophy in the West! And he seems to find a coterie of admirers and quasi disciples in this land of light and privilege. Recently an old college classmate of mine informed me, with all solemnity, that Eastern thought was now invading the West, and that he himself had become a Theosophist! I have, since hearing this statement, travelled considerably over this country, and confess that his statement does not appear as absurd as at first I thought it. For look at the recent phenomenal spread of Christian Science, and other vagaries with which we are too miliar in this land. What is Christian Science but the subtle, evasive idealism of India unequally yoked to a form of Christian truth and ritual? What is Theosophy, but the stupefying philosophy and the benumbing metaphysics of the East, clothed in its own garb of oriental mysticism and senseless,

spurious occultism. It is a sad reflection upon our Western life that so many people who fail to find rest in the divinely inspiring teachings of Christ sink into the depths of a credulity which will accept the inanities of Madame Blavatsky and the assumptions of Mrs. Eddy. Let these people go out to India and live there for years to see how Hindu thought and teaching have, for two millenniums, worked out their legitimate results in the life of the teeming millions of that land. Let them observe the debasing immorality, the hollow ceremonialism, the all-pervasive ignorance and superstition which rest like a mighty pall upon that people, and which make life mean, and noble manhood impossible. The philosophy and life of that land remind one of the legendary house built upon the Banks of Newfoundland. The foundation was completed when a dense fog swept over the place and rested upon all while the superstructure was being built. When the fog lifted again it was found, alas! that the superstructure had been erected some two hundred yards away from the foundation, and rested upon *nothing!* Whatever may be the value of the foundation of ancient Hindu thought, the land has been resting for many centuries under the dense fog of ignorance, superstitition, and false teaching, so that the life of the people has been supremely low and degraded, because it was built — upon *nothing!*

But there is another aspect of this awakened Eastern thought which invites our attention and which concerns the missionary work not a little. It appears there in a reactionary form among men of culture, and leads many of them to turn away in hearty disapproval from our faith. The educated classes of the land are wonderfully drawn towards Christ our Lord. His praises are in their mouths, and they eagerly study his example and life. They claim him as one of the East, and, therefore, as one of themselves. This turning of the cultured class of India towards Christ is one of the wonderful signs of the time. But these same men will have none of Christianity, because it is, as they say, of the West, western. One of their number recently wrote an article under the following caption: "Why do we Hindus accept Christ and reject Christianity?" He claims that they reject our faith because it is "*not* Christianity, but Churchianity." That is, it savors of the Western church more than it does of Christ. There is a great deal that is false and foolish in this contention, and yet it has an element of truth in it. We of the West have not realized, — perhaps we never

can fully realize,— the great width of the gulf which separates the Occident and the Orient in thought and life. Hence we have largely failed in the duty of adapting our faith in thought and ritual to the taste and inherited prejudices and bent of that people. We forget that they and we usually approach things and doctrines from opposite sides. They are deeply mystical and poetic, while we are obtrusively practical and meanly prosaic. Thus the Western coloring and emphasis which are given to our faith in that land can neither be appreciated nor approved by the educated Hindu. Even native Christians are bemoaning this fact. I shall never forget the eloquent appeal which the Hon. Kali Churn Banerjee, the leading native Christian in that land, made before the Bombay Missionary Conference, begging the missionaries to cease emphasizing "adjectival" Christianity and dwell more upon "substantive" Christianity before the people of that land. It is a sad fact that we carry there our Western shibboleths and antiquated controversies; we transplant into the East our sectional jealousies and magnify into divine commands our manifold forms of ritual. Most of these are not only unintelligible in India, they weary the people and largely bury the essentials of our faith from public gaze and appreciation.

The question returns to us with a new emphasis to-day: How much of our Western Christianity can we eliminate and how much must we retain in order to present to that people the Gospel in its simplicity and saving power? How much of our modern Christianity is the product of Western thought, interpretation, and life, and how much is of the very essence of Christ's message? We have yet, I believe, much to learn, and are to be overtaken by many surprises in this matter. God forbid that we should rob our message of one tittle of its essential truth; but may he enable us to discriminate more, and lead us to cease encumbering our Gospel to the East with such unessential thought and ritual as are suited to us, but not to them.

This can be fully done only when the Christian Church in India shall have become indigenous and strong, and when freed from Western influence and leadership it shall do its own thinking, and shape its own ritual and ceremonial on Eastern lines.

Then, indeed, shall we behold that welcome and mighty movement which will draw completely the culture of India into the Christian Church. Then, also, and not until then, shall we begin to see the

Indian church contributing her share to the Christian thought and life of the world. We of the proud West are prone to think that our type of life is all-embracing, and that our religious thought is all-satisfying. Nothing can be more fallacious or more injurious than such a conceit. The East is the full complement of the West. In life and thought we are only a hemisphere, and we need the East to fill up our full-orbed beauty. The mystic piety of India will correct our too practical, mundane view of things. The quiet, passive virtues, which find their perfect realization in that land, we must learn to accentuate with the more aggressive and positive virtues of the West. Hindu thought, in its emphasis upon the Divine immanence, must be married to Western thought, which has given too exclusive glory to the idea of God's transcendence. All this is to take place in the no distant future. The kingdom of Christ in the East is to reach out its hand to the West, and in mutual helpfulness they will support each other in bringing this whole world to Christ. Then shall we see a universal kingdom, and the beginning of the blessed prophecy that "the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." God hasten the day.

THE INFLUENCE OF CONGREGATIONALISM ON THE REUNION OF CHRISTENDOM.[1]

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It is universally recognized among evangelical churches of the English-speaking world that Congregationalism has made and is prepared to make a distinctive and characteristic contribution to the great problem of Christian union. In one sense it may, indeed, be said that nearly every great denomination must have its peculiar attitude towards that divine ideal, and its own dream of the conditions on which it may be realized. But that must be supplemented by this other historical fact, that Congregationalism is only rivalled by one other church in the actual efforts it has made to promote the reunion of Christendom, — I mean the Episcopal Church. It is one thing for a church to hold that reunion is desirable if attainable, and

[1] Page 42.

* Dr. Mackenzie was unable, on account of illness, to be present at the Council, and his paper was not read.

yet to hold fast by certain denominational features which confessedly can have no place in the final reconcilation. That policy cannot directly hasten, it is more apt to retard the great consummation. It is another thing altogether, as with the Episcopal Church, to hold fast by a distinctive principle of organization because it is conscientiously believed that this principle when fully understood will be accepted by all, and must enter into the resultant organization of all Christendom, as a permanent and vital feature of the church's experience. Our brethren of the Episcopal Church must be credited with the most sincere desire to draw all evangelical churches into one fold. They are making constant and earnest efforts to fulfil that desire, even by granting what they deem great concessions. But they believe that "the historic Episcopate" in their sense of the phrase, is essential to the normal life and experience of the church; and they continue, therefore, to maintain that the acceptance of that, as a principle of spiritual life, is an essential condition of reunion. We can only be thankful that the Episcopalians do assume this attitude. If only other denominations would persist in public attempts to promote reunion on the basis of those distinctive principles which they respectively hold to be essential to the health of the church, the great cause would make more rapid progress. It is in the silent clinging of each denomination to separative features that sectarianism is perpetuated. Paradoxical as it may seem, it is true that on the contrary the open discussion between one denomination and all the others of those separative features, with a deliberate view to test their real value and their necessity in the reunited church, will more surely lead to reunion. Two illustrations of this have come before us in recent days. Within the Anglican communion in England there has been serious danger of the crystallization of two opposing sections into bitter and irreconcilable hostility. The principle of division is found in the doctrine of the Priesthood and the Sacraments. The prospect of disaster has led the chief scholars on each side to study the problems involved, with a view to mutual conference and in order to secure harmony. One result is to be found in the position reached by Canon Gore, whose studies gave rise to his recent book, "The Body of Christ." Without wishing to abandon his position, Mr. Gore has certainly reached conclusions which are not those expected from him either by his associates in the High Church movement or by his evangelical critics. It would appear that his study of doctrine *with the desire of promoting reunion* has helped to

open his eyes to aspects of truth concerning which the absence of that desire might have left him blind.

A remarkable discussion has recently occurred in the Episcopal Church in America regarding a proposal that certain congregations which desire to unite with that church, but are anxious to retain their accustomed forms of worship, shall not be compelled to use the Book of Common Prayer. Inasmuch as several centuries ago the whole strength of the Anglican Church was bent upon the task of securing conformity, this willingness to receive nonconformity of worship into this church must be viewed as of the highest importance. The proposal arose in those quarters from which we have been accustomed to expect various determined efforts to promote reunion.

It is my duty this morning to attempt a description of the attitude of Congregationalism on this great question. I will do so in three brief statements regarding, first, our past efforts and influence in this matter; second, the religious principles on which our historic tendency is founded; and, third, the task that lies before us.

I. The Past Efforts and Influence of Congregationalism.

When Independency or Congregationalism first raised its head to conscious life in England, it was with the plea for toleration upon its lips. Robert Browne owed some of the misunderstanding and much of the vituperation which followed him, like a black cloud chasing a stormy petrel, to the fearlessness of his cry for toleration. The little group of Independents in the Westminster assembly sorely perplexed the Presbyterian majority because they did "plead for a libertie weel near universall." They dared "to press libertie of conscience for all sects." Their very orthodoxy on fundamental doctrines, their unquestioned zeal for the Gospel and the Christian life, made it harder for those who clung to mediæval methods of guarding and enforcing the faith, to see the consistency of their position. When Oliver Cromwell appointed his Triers the spectacle of a national church was presented for a few years, — a breathless pause, as it were, in the history of State-Churchism, — in which "godlie men" of various ecclesiastical persuasions and ceremonial preferences were appointed to parishes and expected to co-operate in the conversion of England to Christ. In that policy Cromwell acted as an ideal Congregationalist.

When we come to the period of modern evangelism and missionary enterprise, we find that this spirit of Congregationalism mani-

fested itself again in something better than mere toleration, better even than Cromwell's rough and ready syncretism. As by a Divine instinct a number of societies were formed whose first founders were drawn from various communions. The London Missionary Society and the American Board comprised not only Congregationalists, but Presbyterians, Episcopalians, Methodists, and others. In America a number of national societies were formed on an undenominational basis, to whose funds the Congregationalists were the largest givers of money. It is surely a most convincing evidence of our spirit that practically all these societies were gradually deserted by other denominations and left in our hands. It must mean that ours were the only churches which would not be outwearied in their determination to be actual co-workers with others in the great missionary task of converting the world, and to sink their denominational name in their ideal of Christian unity. In saying this we do not boast; we merely state what we as churches of Christ stand for, and prove it by an appeal to our history.

Further it may be said, — and again not with boasting but as being often "fools" for Christ's sake, that to this hour Congregationalism as a denomination actually suffers by reason of its allegiance to its ideal. Go where you will in England, Scotland, America, Australia, you will find that in any district the one man who is almost invariably willing to unite with other churches in any good cause is the Congregational minister. This is done in various ways and often at a denominational loss. The Congregationalist does it on principle, not in pride or self-conceit and not in carelessness of the truth, but in great carefulness for the honor of the doctrines on which his church is founded and for which it lives.

And here I may be permitted to add a word which may to some minds savour of boasting, but which is capable of ample proof. The continued existence, not to say the prosperity of the Congregationalist churches, is drawing other denominations more closely together by making them more congregational in their practice. We would not make this boast if they did not make it a complaint. The theory of one denomination, that ministerial subscription to a creed is necessary to secure allegiance to the truths of the New Testament, is disproved, first, by the not infrequent failure of this expedient where it is employed, and, second, by the unbroken adhesion of the vast majority of Congregational churches and preachers to evangelical doctrine. Again, the theory of all other denominations,

that some external body of men, from the body of one man, a bishop, to a huge conference or less numerous presbytery, is necessary to protect the minister from injustice at the hands of his congregation, is also disproved partly by the occasional acts of injustice performed in spite of presbyteries and bishops, and partly by the general good feeling which obtains between our ministers and their people without injuring the self-respect of either. Yet again, the tendency to throw more responsibility upon the individual congregation is irresistible everywhere and is rapidly congregationalizing all evangelical denominations; and their own oratorical pessimists are our best witnesses to the extent and power of this exhilarating process.

II. The Vital Principles of Congregationalism.

That brings us naturally to name the fundamental principles of Congregationalism, which thus move it to work for the reunion of Christendom. I will first of all remark that some of the earlier controversies in which Congregationalists were engaged regarding the external organization of a church are now out of date. New Testament scholarship has in that, as in other matters, put us beyond and above the standpoint which made earlier discussions possible. It may be said, in passing, that the identity of the functions exercised by Presbyters and Bishops in New Testament times has been established by a general consensus of historical students, to the perplexity of some Episcopalians; while it is, on the other hand, no longer possible to insist that the word "church" is never applied in those times to a group of congregations, and that perplexes some of our own brethren.

We have come to see that the Congregational theory of church organization can only be finally defended by being established upon profound and unchangeable spiritual or religious principles. Where it is so established, not upon the letter of a few texts, but upon the power of vital truths, a new sense of freedom is gained in the entire field of organization. Many modifications which our fathers would have deemed serious are accepted easily and joyfully by us when we see that they are adaptations to changing needs of the same underlying conditions of fellowship and service which have existed from the beginning.

The first of our fundamental principles is this, that Christ, the Head of the Church, is the actual Ruler of all the churches. All

Christians believe that, but not all Christians seem to see that this has a very direct bearing upon many problems of ecclesiastical procedure and our individual attitude towards many acute practical difficulties. We mean to say, that all questions of governmental order in the church, all questions about the validity of sacraments and the use of creeds, must be settled in the presence of this fundamental fact. Procedure which might be expedient in ordinary organizations has no relevancy, as it seems to us, in the light of this faith. Unpractical we shall be called, of course, as those children of the kingdom who would push the life of faith to its utmost, always must be called. But we maintain that the church is here to demonstrate before the world the nature of the life of faith, and it can only do so by regulating all its own procedure upon this faith, that God in Christ is the actual administrator of the laws of his kingdom in and for and by the Church.

Whither and how far does that carry us?

1. In the first place, it committed our fathers long ago to the principle that only those should be admitted to the membership of the church who personally and openly made profession of their faith in Jesus Christ as their Saviour and their Lord. In this country that principle is now very widely, though not universally, accepted. But, in countries where a State church exists, our brethren know that this elementary truth must still be sedulously expounded and its practice must be carefully watched. It is a principle which, although so many of us admit it in this land, we may be strongly tempted not to practise. Some shrink from its use for fear of intruding into private affairs, as if the very act of entering into fellowship is not a public act intended to bring a secret act of faith into the light, for the sake of the individual and the church and the world. But more of us are tempted to trifle with this essential feature of the church's life through the struggle for outward success, especially in the matter of additions to a membership roll. Part of our task as Congregationalists who would promote reunion is being undone, if, from fear or temptation of any kind, we lower our ideal in this respect.

2. For, in the next place, where that ideal is clearly seen, it must be seen to follow that every confessed member of the church is personally responsible for his own share in the life and work of his church. This spot is the birthplace of modern democracy. Here is the principle which made English Nonconformity the

great leader and inspirer of English political liberty, and made Congregationalism the type of American Republicanism. It is at once the charter of liberty and of a most solemn responsibility. The faith that all men are equal at the throne of Christ makes all men free from the mechanical domination of a fixed system, and inevitably responsible for the spiritual health of an entire community.

This principle is receiving nowadays even wider recognition. Presbyterians and Methodists, Episcopalians and Lutherans, all denominations which aim as these do in this land at a membership which is intelligent, sincere, and pious, are driven to recognize the inherent freedom and responsibility of such a membership, and therefore are now, almost year by year, granting more power to individual congregations.

3. But Congregationalists have long ago found, though some have been apt to forget it, that their doctrine of the church leads naturally to a certain doctrine of the sacraments. The distinctively sacerdotal doctrine appears to connect the efficacy of the sacraments with the official act of a certain office-bearer. His pronouncement of the words of consecration, his priestly act, seem to many to be the means by which the grace of God uses the material elements as the channels of his self-communication. And the power of this official to consecrate these elements is derived by some from his own ordination, in which he became a specialized organ of the Spirit of God. Congregationalists, who believe in a gift of God's Spirit in connection with the ordinances of Baptism and the Lord's Supper, assert that it is when the act of consecration is performed by the congregation of believers, be they few or many, ordained or unordained, that the solemn deed becomes a channel of the Divine grace. Even Canon Gore can now be cited as an authority, in part at least, for our theory that the consecration of the elements depends upon the intention of the praying congregation. "With one consent," he says, "the church in her prayers of consecration has prayed that the elements of bread and wine may by the power of God be made or declared to be Christ's body and blood *for a certain purpose*, viz.: in order that those receiving them may be confirmed in holiness; may obtain remission of sins and . . . eternal life." ("The Body of Christ," p. 135.) When this emphasis upon the function of the church, as a congregation gathered at one time and place, has been carried further than Canon Gore has done it, we shall have attained what we

may call the congregationalizing of the Doctrine of the Sacraments; and when that is attained, one of the greatest obstacles to the fellowship of the Protestant Church will have been removed.

4. Yet another feature of Congregationalism remains to be mentioned, partly because some Congregationalists in our day do not understand it, and partly because it has been one of the most remarkable features of its life. I refer to the relations of our churches to creeds. There are some Congregational churches in America which actually use a creed as a test of membership, thereby using a weapon so severe, so fatal to true fellowship, that no other denomination of Christendom that I know of would consent to employ it; and it is disconcerting to find that an increasing number of churches are adopting the confession drawn up by this Council for that purpose. That surely is a misapplication of that document, which its original authors would most earnestly deprecate.

We Congregationalists believe in confessions. We believe that any group of Christians, in any congregation or any associations, of congregations, are at liberty to promulgate their conception of Christian truth at a certain date for specific reasons; and they can make this effort an occasion of great and solemn religious experiences, if it is entered into as a spiritual act in which they at once worship God and seek to make him known to men. But no such group of individuals or churches is at liberty on true Congregational principles to turn round and expel from their number a dissentient minority, or, which is the same thing, use their confession as an instrument for refusing fellowship to new applicants, provided that these are able and willing to give credible confession of their personal faith in Jesus Christ as their Saviour and Lord. The true Congregationalist principle is that so long as the churches are true to that fundamental condition of Christian fellowship, no other is needed, no other is legitimate; for we must undoubtedly regard departure from evangelical doctrine as a fault, a disease, — if you will, a sin, — which the church must treat not by expulsion from fellowship, but by a deeper instruction through fellowship.

Undoubtedly Congregationalism has exercised great influence upon the rest of English Protestantism on this very subject, and has been gradually drawing the other churches to positions more nearly resembling her own. The fact that within the Congregational fold are comprised men who are in great straits regarding some of the essential features of the Christian Gospel, and yet that the great mass of Congregational ministers and churches have ever

remained true to those very foundations of Christian experiences, is an object lesson of immense value to those who sought to guard the portals of the church with elaborate creeds and binding formulæ of submission. We maintain that what Christ the Head of the Church has done for us in this matter, he can do and is doing for all the churches all the while. If our witness is not without effect at this point, and if it leads other denominations to the use of brief summaries of doctrine, or to the employment of terms of adhesion which throw the doors wide open, we shall be helping gloriously to remove one of the main forces which broke Protestanism into fragments. The day is coming when denominations which at present are divided mainly by credal statements will, through the inevitable modification of these, be drawn closer together. When they all meet it must be on the basis that henceforth none shall be divided from one another so far as the formal organization is concerned who honestly unite in the faith and worship of Christ and in the experiences of life through him.

III. So far I have tried to state those principles and practices which constitute Congregationalism and through which we believe that our history has been helping to reduce the differences of the denominations and to draw them into closer harmony. It remains to say a word as to the future.

In the first place it is clear, I think, that the final reunion cannot be attained by a mere adjustment of theological problems. The people who imagine that if only men would give up preaching the doctrines on which there is serious difference of opinion Christendom would become one, understand neither Christianity nor the human heart. No round-table conferences of denominational leaders can hope to attain unity for their followers along that line. Nor is the fundamental difficulty which keeps us apart from one another the somewhat superficial questions of church government, as these have usually been conceived and discussed. If we Congregationalists are right, then the differences are rooted in differing conceptions of the relations of the church and its members to the living and reigning Christ. The danger which others see in our freedom really arises at this point, as we have tried to show. They imagine that our independence is fatal to the effective religious co-operation of our churches, that our hospitality in the matter of creeds is dangerous to the vital truth by which the church must live, that our variety in forms of worship is fatal to true unity of feeling and sympathy of spirit. We shall do much to hasten the reunion of

Christendom if we Congregationalists can disprove these accusations. We can never disprove them by processes of argumentation. We can only disprove them by the actual work and life of our churches. Our greatest contribution to the task before us all can only consist in the fervor and the power of our religious life and work as churches of Jesus Christ. If there is one chief danger before us it is that of intellectual cynicism.

Because we meet with variety of opinions it may appear that no definite opinion is necessary; and as a result of that vague feeling or suspicion, we may be tempted to fear definite, earnest evangelism, and avoid the atmosphere of warm, fervent worship. But the church that is not on fire with the zeal of Christ can never lead Christendom, because it can never convert the world. No theory of a gradual suffusion of the world with Christian sentiment — like the spread of a philosopher's sweetness and light — can ever bring the world to see the absoluteness of religion, the supreme and inalienable claim of Christ through his cross, upon the unlimited trust and the unlimited devotion of every human being. Infinite claims of God are never met by an infinite surrender of the soul without intense fire. The uniting point of these claims and their acknowledgment by us must be the place of passion, of deep emotion, of sweeping enthusiasm. The churches that know nothing of this, and whose life has no taste of it, cannot possibly bring the world to see and feel those claims of God and those obligations of man. But if we can prove that our freedom springs from a living, conscious, deliberate faith in Christ; if we in the length and breadth of our denomination can show that our elasticity is our wisdom, our comprehensiveness is our love, our simplicity is our humility, and our religion is the passion of our life, — we shall yet in years and generations to come continue to attract toward those deep principles of our church life the confidence and the gradual allegiance of the rest of Christendom.

If these words seem to set actual reunion far ahead of us, and some of us are restless at the thought of delay, let it be remembered that the union of which we speak, the union which we believe Christ prayed for, must be a religious experience before it can take shape as a historical organization. It must be the fulfilment in external relations of a mutual love, a harmony of conviction, a spirit of wisdom, towards which the churches can move under the guidance of the Spirit of Christ, only through long years of labor and patience and faith and prayer.

THE RIGHT USE OF WEALTH.[1]

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It may be safely assumed that Congregationalists desire to present to the world only such teaching concerning the right use of wealth as is founded upon the Bible and upon the dictates of reason and common sense. Such a doctrine I will endeavor to state.

It may sometimes happen that the best use of wealth is not to use it, individually, but to renounce it altogether or to hold it in common with others. The liberty, and at times the duty, of the renunciation of wealth or the living of the communistic life seems to be clearly recognized in the Bible and justified by the experience of mankind. Jesus told the rich young lawyer to sell all that he had and give to the poor. It was an act of moral surgery that the Great Physician deemed necessary to save the young man's spiritual life. The world contains many men to-day who would be greatly benefited by such an application of the knife — mean, sordid, stingy, self-indulgent, grasping, and avaricious men, with no thought or sympathy for humanity, no realizing sense of the responsibility which the possession of wealth has placed upon them. In some such cases it is probable that nothing but the absolute renunciation of all they have would be able to save them from spiritual death.

Even without the need of such moral surgery, one may sometimes wisely choose, as Jesus himself did, to live a life of earthly poverty for the sake of emphasizing the value of spiritual possessions and coming into closer touch with the poor and needy. The monastic life developed in the Christian Church, with its vows of chastity and poverty, however dark its record may at times have been, has had its origin in a truly Christlike impulse and has not been devoid of a beautiful and beneficent influence in the world. So, too, the early disciples left their remunerative fishing business and their profitable tax-gathering that they might follow and labor with Him who had not where to lay his head; and after He had gone from them the members of the Jerusalem church sold a part or all of their possessions and had all things in common.

We must not, however, overlook the fact that the renunciation of

[1] Page 42.

wealth and the living of the communistic life are treated in the Bible as exceptional rather than normal. They sometimes offer an opportunity for Christian service, and may be a duty, but by no means are they always a duty. While Jesus commanded the young lawyer to sell all that he had and give to the poor, he also commended the rich publican Zacchaeus when he had just declared, "The half of my goods I give to the poor." Likewise the communistic life of the Jerusalem church finds no parallel among the other early churches, and even at Jerusalem this mode of life seems to have outlasted its usefulness. Not only did Paul call upon the church at Corinth to send financial aid to the Jerusalem communists, but he told them to do it by a weekly offering according as God had prospered each member, thus clearly recognizing and sanctioning the individual ownership of property. For the great majority of men, then, wealth is a thing not to be renounced but to be used. For what objects should it be used, and what are some of the principles by which its use should be regulated?

First of all, it goes without saying that a man should spend his wealth upon himself and his family. Self-preservation is the first law of nature. Every man should, if able, bear his own burden of self-support. "And if any man provideth not for his own, and specially for his own houshold, he hath denied the faith, and is worse than an unbeliever."

As a corollary of this, the maintenance and enlargement of one's business or trade becomes a legitimate object for the expenditure of wealth. A man owes himself and his family not only food, raiment, and shelter, which a daily wage might supply; he is under obligation, within reasonable limits, to improve the material condition of his family, and to make provision for the development of their intellectual and spiritual life. Money spent for better tools or increased facilities for business will enable him to discharge this duty.

The development of business will also enable him to discharge more liberally the obligations of philanthropy, — which may be mentioned next as a proper object for the use of wealth. "Blessed is he that considereth the poor." "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." From the simple alms-giving by the wayside or at the door-step, thus commended in the life of the Jewish and early Christian Church, has grown up the wonderful machinery of modern charity with its multi-

tude of institutions and agencies for the relief of distress and the cure of conditions that bring distress. Hospitals, asylums, homes for the aged and the incurable, libraries and settlement houses, societies for the protection of children and dumb animals, — all have a just claim upon the possessors of wealth.

To the ties of family and human brotherhood may be added those of citizenship. Men are fellow citizens, bound together in a common obligation to preserve, protect, strengthen, and purify the government under which they live. Here, in my judgment, is a widely overlooked and greatly undervalued field for the wise expenditure of wealth. Upright government and clean politics and good citizenship can never be adequately secured and perpetuated by the State alone in its corporate capacity. There are legitimate and honorable uses for money in efforts to dethrone vicious bosses, to suppress corrupt rings, to educate public sentiment for the enactment of wholesome laws and to safeguard their enforcement. The State cannot appropriate money for such purposes. The money must come, if at all, from private, patriotic charity.

Last, but by no means least, in our catalogue of objects to which wealth should be devoted, let us mention religion and education; and it will be convenient to speak of them together. Of course it is clear that men should support the churches to which they belong and the missionary work that is carried on by those churches. In part, such money is paid for benefits received, and to that extent is the simple payment of a debt and should not be counted as charity; while in part, as the influence of the church or its work reaches those who do not adequately pay for what they receive, it is charity; In the work of education, also, we find two distinct spheres, the public and the private. The State taxes all its citizens indiscriminately for the elementary education of all its children indiscriminately. This is a matter of public protection against ignorance and crime, as truly based upon self-interest as is the maintenance of police and militia. While there is a difference of opinion as to how far the State should conduct educational work beyond the elementary stages, there is still a large field in the realm of secondary, higher, technical, and professional education that must for a long time yet be cultivated almost wholly by private benefactions. The same is true of religion, which the State has shown an increasing tendency to turn over to the people in their private capacity for its support. And it is a most fortunate circumstance that these two

great interests — of education in its higher and special forms, on the one hand, and of religion, on the other — interests so intimately connected with the intellectual and spiritual advancement of the race, so vast in the possibilities of their development, should offer such an alluring field for the investment of the seemingly unlimited accumulations of wealth produced by our modern industrial life.

So much for the objects upon which wealth may wisely be used. What, now, are some of the principles that should regulate its use?

I mention first the principle of stewardship. This is fundamental to the whole subject. No one can administer wealth — be it much or little — in a right spirit or with the highest wisdom who does not regard his possessions, in their entirety, as a sacred trust to be conscientiously used for the highest good of himself, his family, and his fellow men. The tithing system of the ancient Hebrews taught this truth in a very limited and partial way. It said, indeed, to the devout Hebrew, "One tenth of your income belongs to the Lord," but it left the impression, "The other nine tenths are yours to use as you please." A ten per cent standard of stewardship was better than none at all, and doubtless was all that could be safely enjoined upon men in that period of the moral evolution of the race. Zacchaeus had reached a fifty per cent standard, even before he met Jesus, for in that first interview he was able to tell him that the half of his goods he gave to the poor. But the Christian ideal of stewardship is that of a hundred per cent consecration of one's posessions. Temporary and exceptional as was the communistic life practised by the early Jerusalem church, it nevertheless had this value that it taught the lesson of the complete and entire consecration of one's possessions to the service of the human brotherhood rather than to individual gratification. For "the multitude of them that believed were of one heart and one soul, and not one of them said that aught of the things that he possessed was his own, but they had all things common."

A grave mistake is certainly made by the Christian of to-day who adopts the Hebrew tithing system as a proper measure of Christian stewardship, applicable to all alike. As regards what is given away of one's possessions for purely altruistic purposes, ten per cent is far too little for many of the prosperous and rich, and a great deal too much for some of the poor. The true Christian will regard the whole of his possessions, without exception, as a sacred trust to be

administered by him in such a way as to bring the most good to himself, to those dependent upon him, and to humanity at large. Just how much he should spend directly for himself, and how much for others, is a question that each one must decide for himself and which will inevitably and properly have varying answers from different individuals.

We are thus brought to a second principle that should regulate the use of wealth, and that is the principle of the personal equation.

Men differ in capacity, tastes, and opportunity. Each man owes it to himself and to the world to secure for himself a proper maintenance and such a development of his powers as will make him, in the long run, the most effective instrument for good in the world. Owing to the differences among men, this will require a larger amount absolutely, or a larger proportion of one's possessions relatively, from some men than it will from others. It costs more to educate a professional man than a mechanic, and after he is educated it costs more to maintain his intellectual or spiritual efficiency, but the world is better off for this larger expenditure.

Men differ in their ability to handle money for the benefit of their fellow men. Some are wise in attempting to handle no more of it than is necessary to maintain a modest and wholesome life for themselves and their families, seeking usefulness in the world by personal rather than by financial means. Other men are born to be great captains of industry or trade, and to use increasing capital for the employment of thousands of their fellow men, and surplus riches for works of charity.

Men differ in their moral power and some can resist better than others the temptations incident to growing wealth. An eminent writer has said, "The real question is not how much we ought to give away but how much we dare retain for our own gratification." Similarly, other men have raised the question how much wealth they dared to accumulate, and have set a limit beyond which they would not allow their fortunes to increase.

Again, the personal equation will raise in many a rich man's mind the question how much of his wealth he dares to leave to his children, or even to executors to be administered after his death. Mr. Carnegie in his "Gospel of Wealth" strenuously inculcates the doctrine that every man should be his own administrator, making only moderate provision for his family in his will and distributing all his surplus wealth during his lifetime. Mr. Gladstone takes

issue with Mr. Carnegie and pleads for the hereditary transmission of wealth and position in conjunction with the calls of occupation and responsibility as a good and not an evil thing. This is plainly a matter to be regulated by the personal equation. Instances are not unknown where large fortunes have been accumulated by men who had no ability to distribute them wisely and which have been administered far more for the public good by their widow or daughter or son. And yet in the great majority of cases it is doubtless true that Mr. Carnegie's method is safer and wiser.

A third principle which should regulate the use of wealth is the principle of relative values. This has already been hinted at in considering the distribution of wealth in expenditure for self and family, for maintenance of business, and for philanthropy. Each of these objects has its relative value as compared with and as related to the others, and should receive attention in proportion to its immediate worth and prospective importance to humanity. A Christian man who was the possessor of large wealth, and whose life was of value to the world in the economic development and philanthropic distribution of that wealth, found himself nervously prostrated, and was advised by his physicians to spend much of his time at sea. As the great ocean steamships could not furnish him with that seclusion and quiet and independence of movement which his case seemed to require, he procured a private steam yacht at an expenditure of many thousands of dollars for the original outlay and many more for running expenses. It would be wholly uncharitable to say that this was not a right and wise expenditure to make, and that in the long run the world has not been better off for thus prolonging and strengthening a valuable life. A husband and wife, noted for their works of charity, possessed a comfortable home in a large city. Their means increased, and they found themselves able to consider the question of building a beautiful country home, where they might spend the summer months and entertain their friends. Their architects drew the plans for such a home, and the contracts were prepared and ready to sign. Then the man and his wife paused and reflected: "If we build this house, and maintain it as it should be maintained, we shall have to reduce our annual expenditure for charity; if we do not build it we can increase our charitable gifts; let us not build." And they did not build. In their case, as in the case of the steam yacht owner, it was a question of relative values, where, as an outsider looks upon it, a wise decision in either

direction was possible, but which the individual conscience alone could determine.

But the principle of relative values is of special importance in selecting and rejecting objects which appeal for charity and in apportioning one's gifts among those selected. We hear a great deal of complaint about the indiscriminate giving of the charitably disposed, and it is an evil which springs almost wholly from a neglect of this principle of relative values. Many gifts seem to be made wholly without intelligence as to the real worthiness of the objects. Some are made through a weak yielding to importunity or to a graceful and adroit presentation of a cause, or because some one else has said it was "all right," or because it is a popular or sashionable cause in one's circle of friends. Much of the giving of this sort is positively harmful, and only tends to increase and aggravate the evils it is supposed to cure. But even when we consider objects that are wholly worthy of aid, too many givers are disposed to treat all alike and to give to all an equal amount. The incapable but needy sufferer of to-day will often receive as large a gift as the needy but aspiring youth who, if aided to-day, will be able to avert similar suffering for many days and years to come. The single family in distress is apt to receive as large a subscription as the society or social settlement that ministers to scores or hundreds of such families. The institutions that alleviate the ills of society receive equal recognition with those whose work tends to cure and prevent those evils altogether. In general, there seems to be too great a tendency to be guided by the emotions rather than the judgment in making gifts; to overestimate the importance of immediate results from one's giving as compared with remoter and probably larger results, and thus to miss entirely the elements of perspective and proportion, which are as important in philanthropy as they are in art.

To the principles already stated for the regulation of the use of wealth, — stewardship, the personal equation, and relative values, — let me add but one more, the principle of idealism. It is fitting that this should come last, for it is the informing and inspiring principle of the whole subject.

The origin of wealth is so largely in material things that it is an easy inference that its end and purpose are also in material things. The ground of a man brings forth plentifully; he pulls down the old barns and builds greater and says, "Soul, thou hast much goods laid

up for many years; take thine ease; eat, drink, and be merry." He not only forgets to share the increased possessions with his needy brethren, he even forgets to share them with his own higher and better self. So, too, in the matter of charity, many a man sees nothing to be done for the poor but to relieve the sick and feed the hungry, forgetting that man doth not live by bread alone, and that the poor need also to have good tidings preached unto them. There are even morbidly conscientious persons who fear to spend for themselves and their families as much as they might wisely spend for books, pictures, music, flowers, social intercourse, travel, and other things that minister to the intellectual, æsthetic, and spiritual side of life — ignoring these things as something which they think they can just as well get along without. In all these cases, the necessity and value of idealism in human life have been overlooked or underestimated.

But Jesus did not overlook or underestimate them. He taught that a man's life consisteth not in the abundance of the things he possesseth; that we should not be over anxious about what we shall eat and drink and wear; that we should seek first the things of the spirit, and that material blessings would follow in their train and be added to them. Nay, more, when the direct issue was raised as to the wisdom of selling some very precious ointment and giving the proceeds to the poor, or the wisdom of pouring out that same ointment in a spirit of courteous and loving personal devotion to himself, he distinctly approved and commended the latter, æsthetic, use. Jesus did not conceal his admiration for the flowers of the field and the birds of the air. He did not withhold his approving presence from the innocent joys of the wedding feast. He was neither a materialist nor an ascetic. He was a true idealist with an appreciation of the æsthetic side of idealism as related to the temporal life, and its spiritual side as related to the eternal life; and by precept and example he ministered to both while he was upon the earth.

Here, then, is the supreme and final test as to the right use of wealth. What can money be rightly used for? It can rightly be used for anything that, directly or indirectly, ministers to the life of the soul. Whether we spend upon ourselves or our families, whether we invest in business, whether we give to the poor, or to charitable organizations, whether we support churches or colleges, or missionary societies, — whether the expenditure be for tangible or intangible

objects, — if the ultimate purpose is that we may realize in ourselves and others more of the image of God, — then are we making a right use of wealth.

In closing this address, I desire to call attention to a very striking economic fact, which has a very significant spiritual lesson. Through the division of labor, the invention of machinery, and the combinations of capital, the productive powers of man are being rapidly increased to a point of efficiency far in excess of the needs of his physical nature. It is Mr. Edward Atkinson, I think, who has given us the phrase, "Consumption limited, production unlimited." The bonanza farm of the West, with its gang plows and reaping machines, can make the labor of one man produce as much bread as twenty or forty men formerly produced. The factory of the East enables one woman to produce as much cloth as fifty or a hundred women formerly made. There seems every reason to believe that this productive power of man is to go on increasing indefinitely. At the same time, the capacity of the human stomach and the superficial area of the human body remain substantially constant quantities through all the advancing stages of civilization, so that there is a limit to the amount of bread and cloth which man can use in keeping himself from being hungry and cold. As civilization progresses, less and less time will be required, and fewer and fewer men will be employed, in ministering to the physical needs of the race, even including in these needs all reasonable increase in the comforts and refinements of a wholesome physical existence.

From this curious condition of things, only two results are possible. One is increasing idleness, luxury, and vice — leading to the arrest of civilization, and possibly to the decay and death of large portions of the race. The other is the diversion of the surplus labor and wealth of the world into channels that shall minister to the æsthetic, intellectual, ethical, and spiritual development of the race. Who can doubt that in this latter alternative we find the desire and purpose of God? Alongside of Mr. Atkinson's apothegm, "Consumption limited, production unlimited," may we not place another, viz.: "Physical progress limited, spiritual progress unlimited"?

To what more inspiring consummation can the rapidly increasing wealth of to-day be consecrated? And in what way can this be done more effectively than by sustaining with all the resources at our command those instrumentalities of education and religion which it is our privilege and duty to support?

I have no relish for denominational boasting, and I would not boast now. But when you ask me what is the Congregational teaching as to the right use of wealth, truth compels me to answer that the teaching of the denomination on that subject is largely to be found in its deeds. It is a record of which we need not be ashamed. I point you to thousands of homes of comfort and culture, without extravagance or ostentation; to business establishments honorably conducted; to churches of pure and undefiled religion; to schools and colleges and universities of liberal culture; to lives and fortunes devoted to the civic welfare of our nation; to Christian missions maintained in our own and other lands. We cannot forget, either, that much of what our fathers have done they did with the slender resources of their poverty. What record shall we leave to our children of the way in which we shall have used our abounding wealth?

WOMAN'S WORK IN OUR CHURCHES.[1]

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It is two hundred and sixty-four years ago this autumn since the First General Council of Congregational Churches convened at Cambridge, — convened to talk with one another, for the most part, about a woman. When, in the second day of this very month, that Council adjourned, it left on record a resolution, that "set assemblies" for women, in which one woman "took upon herself the whole exercise," were "disorderly and without rule." The one woman in mind, Mistress Anne Hutchinson, of great skill in nursing, much self-sacrifice in service of her sisters, and deep solicitude for the higher life, had become a religious power in the colony, and weekly gathered considerable assemblies of good women, to whom she spoke of the indwelling of the Holy Ghost.

In 1639, after being excommunicated for her "corrupt opinions," with her husband and sixteen others, who had purchased the island of Aquidneck, in Narraganset Bay, she journeyed thither. And this little band, exiled for their belief about woman's work, were the first settlers of Newport in Rhode Island.

It is a coincidence that at that National Council of Congrega-

[1] Page 43.

tional Churches, which is the first in a new century, — the third since then, — a Newport pastor should be found upon its platform discussing the "Newport idea." And if one may judge from the records of the Year-Book, issued by authority of the last National Council, the speaker is expected to be somewhat in sympathy with that "Newport idea." For, though that first Council of three centuries ago did deem "set assemblies," where one woman "took upon herself the whole exercise," "disorderly and without rule," in the record of the latest Council I find the names of nine women licensed, by some Congregational order and rule, to preach in "set assemblies," and the names of thirty-seven women who have received full ordination to the Gospel ministry, sixteen of whom, with the tacit approbation of the churches, are settled as pastors and teachers of the "set assemblies."

But whatever may be your expectation as to the speaker's sympathy with the old "Newport idea," this little bit of history, set side by side with this bit of mere statistics, brings very vividly before us the change which has come over the minds of men with regard to woman and her work.

The present age has been distinguished for nothing more than for the discovery and dignifying of the rights of womanhood. American manhood has lifted American womanhood into a position and power womankind has never known before. In a peculiar sense, our men have been romantic, — they have lived for woman. The knights do battle now as in the days of tournaments. And, as then, each combatant wore, on helmet, girdle, or sleeve, a fair one's glove, wristband, or knot of ribbons, so now, in those tourneys of life where noble men gather in the lists of discovery, literature, and art, in the shop, the mine, and the fields of industry, on every knight, fastened, not as then, in place conspicuous, but bound about his heart, there is a woman's favor, — some fair thought of her for whom he enters into our day's nobler knight-errantry.

Some here remember the story told by a gracious American woman, of a certain Cape farmer who confided to her that "though he was not yet sixty years old, he saw all the dreams of his boyhood coming true." Said Mrs. Palmer, "That surprised me so that I asked him to be more confidential still, and tell me what they were." He told me in detail, and I thanked him for it, of the heavy mortgage on the farm when he was a boy, of the heavy load that came to

him when he inherited the farm, and he said, "I would have been quite swamped by it, but I had the good luck just then to fall in love with a nice girl down on the Cape," and he said, "I don't mind telling you what I told her. I told her that if she would join me I would work hard and we would scrimp and save and pay off the mortgage, and I told her that before I got into my grave I would earn enough and save enough, so that every one of my women folks should sit in a rocking chair and read a story every afternoon of their lives." She called that an "American classic," and added, "That is the type of the dream of all the good and chivalrous fathers and husbands and brothers and sons of our American women."

No womanhood has ever received such service. But I tell you no womanhood has ever so handsomely repaid it. We say we have discovered and dignified woman's rights. But our women answer, Nay, put it this way; we have discovered and dignified the duties for womanhood. For right means obligation, and expansion of privilege, larger debt to effort. And so our women have gracefully declined the rocking chair and story every afternoon of their lives, and for all our love of them have returned "good measure, pressed down, shaken together and running over." And so it is that the Church of Christ, through this enfranchisement of woman, has entered into larger efficiency and achievement.

Every minister can bear record to the multiform activities and splendid usefulness of Christian women. From the days when Joanna, Susanna, and many others of their sisters "ministered unto the Lord of their substance," when Mary and Martha left open door for him at Bethany, when Phœbe succoured many, among whom was that great apostle who delighted to call her hospitality to remembrance, when Priscilla taught the youthful Alexandrian the way of God more perfectly, when Lydia, Dorcas, and a fair host of others whose works were more euphonious than their names, spent and were spent in tender helps and healings, from those early days till now, the benevolent undertakings of no congregation could have been carried on without their aid. And when we pass from the individual parish to the work of the church at large, what a story of devotion is suggested by remembering that their own hands' skill has put millions of dollars of good things into barrels and boxes which have been benedictions to thousands of homes on the frontiers of our native land; that nearly two thirds of all the mis-

sionaries of every Protestant denomination are women, that of the total number on the roll of the American Board sixty-six per cent are women. But no statistics, gigantic though they would appear if totals were reckoned, could give adequate idea of the sacrifice of our women-folk in the gift of time and skill, means and self, to the work of the Kingdom of God. And greater still, greater than the splendid sum of all her organized effort in the parish and the church, is the sum of service which woman has rendered to the church while standing alone and unnoticed in simple homes where household duties left no time for joining church societies, or duty to husband, children, or invalid kinsfolk, made a wall about her so that she could not take share in the more conspicuous service. Who shall measure the sacrifice offered for Christ's Church by wives, mothers, or sisters, whose deft fingers, working late into the night, have made it possible for the lad to enter the holy ministry; whose unseen kindnesses have won some poor family to love of the church and what she stands for; whose sweet, quiet, self-denial of money, saved for little comforts, has dressed some friendless child and enabled her to get that schooling which fitted her for service on the mission field; whose importunate prayers for someone in the darkness of sin, sorrow, or suffering have brought down Heaven's power for pardon, peace, and perfecting; whose winsome living of the life has in little children fostered life-long habits of prayer, church-going, and benevolence? What an aggregate of ministration have we here, the story of which is yet untold, unpublished save in those books kept by Him whose "mild and magnificent eye" sees more and better in the dark than we can see in the light. The work of the guild of the unknown home-makers — this has been woman's largest work in our churches, it is the basis of all that organized work which comes after. Of the systematized, elaborate, and more conspicuous service it is the queenly ancestor.

It is because we remember with gratitude this special part woman has taken in our church work, because we know that she is making reverent and diligent search, if there be better ways of service, that we take time in our deliberations concerning the vital facts of our organized life to discuss ways and means.

And so to our theme, — Woman's Work in Our Churches. It is, first of all, a question of function; of that mode of action which appertains by virtue of special constitution. Of this we must first have clear idea, — the function of our churches; then this, the function of womanhood.

First, then, our churches. What is their function? And what are "our" churches but part of His Church? And the part must be as the whole, and the whole as Christ. And he, the church's Spirit, — what was he? God's love humanized; God's power to repair, inspire, and perfect, embodied; God's beneficence organized to live that love, to transmit that power, to preach the beneficent evangel. This was he; this must his church both be and do. Our function then, — the utterance in speech and life of the evangel; for this one purpose were we formed, that God might be in us, reconciling the world unto himself. And since the whole is but the sum of all its parts, then are the individuals within the church fitted for this self-same purpose. Are they men, are they women, and in the church? This is their mission, — to evangelize But every "one in his own order." Here, as in the natural life comes in the splendid fact of order; be it in the life of the body or the spirit, it is "one God, one law"; equality with diversity, identity with difference, "in the image of God created he him, male and female created he them." And so there is a function of manhood and a function of womanhood, that is, a unique mode of action pertaining to constitution; a manhood which no environment can annihilate, a womanhood which no condition can extinguish. Look at them physically; how profoundly different are the modes of life and action fitting each, by virtue of his nature. The difference is ineradicable; and in the evolution of the race, increased efficiency and realized excellence have waited on the recognition of this difference, and have been achieved by giving it emphasis in specialization.

As society progresses, the demands upon woman concentrate, while those upon man multiply. Woman's work becomes more and more in the home, from which centre it moves outward; man's work becomes more and more outside the home and moves toward it as the centre. Interdependence is increased; each becomes more and more mutually essential and supplementary. Neither is substitutional, each is complementary; neither is superior, each is equal. Neither has a sphere, each has a hemisphere, and "the twain shall be one." The attempt of either to take the other's work becomes not concentric, but eccentric. The ideal womanhood, as the ideal manhood, is therefore to be found in the family. The family, therefore, becomes the unit. Everything exists for that. For that the government, that it may be protected while at

work in character building; for that the industrial life, to furnish the means for completest physical life while the character is moulding; for that the school and university, to carry higher yet this work of character making. Indeed, for that, — for the family, — the church itself is but an auxiliary where the character is brought to perfection in Jesus Christ our Lord. But the family begins, is continued, in womanhood; it takes its plan from her; she is its architect, its centre, its beating heart, its inspiration. This, then, is woman's function, — the faculty for mothering, her capacity for nourishing, for cherishing, encouraging, teaching life; life in its beginnings, life which is yet unconscious of self, dependent life, life which is taking its first faltering steps on the pathway which, by many windings, reaches the sunlit summit of maturity. This is her essential fitness, which must determine her mode of action, — the God-bestowed talent for mothering. This is that womanliness which is so indestructible; completely adjusted, deepened, sanctified, by the holy estate of wedlock, but not all dependent on it or unrealized, if failing of the wedded oneness. Some time ago a woman sat in a company of women, their honored guest. She had risen to a position which women rarely reach; she was the proud possessor of honorary degrees, the highest of which had been conferred by another college than her alma mater. "Yes," said she, — and there was a blend of wistfulness and weariness in her voice, — "yes, it is all very inspiring, it 's, to a degree, satisfying, but it does not touch the heart. I find my heart aches for the possession of that which would be mine." And holding out two lovely arms, she went on, "They ache to hold a baby of my very own, and they never will." It is such spirit of true womanliness, such faithfulness to self, which will determine for woman her place in the movement of the kingdom.

For the call of Christ does not destroy our natural instincts, it refines according to the laws of nature, gives function higher and holier direction. The white light does not make all things white, but rising higher to its noontide and intenser whiteness makes so much more intense the blue of the aster, the yellow of the goldenrod, the red of the cardinal flower. So the service of the Spirit makes man more manly, and woman more womanly, giving the inherent characteristics of each a finer finish; by appreciation, encouragement, and inspiration making the essential function of each to differ more, and yet the more to need the other for its self-realization.

What, then, is woman's work in the church? It is first of all

defined by the work of the church itself; the function of the church we have found to be the utterance in speech and life of the evangel. So whatever work may be called woman's work in the church must have its eye upon the ideal; with any less purpose her effort will degenerate into the doing of mere church drudgery. Any church member or organization in the parish which exists solely for the domestic comfort of that particular parish is a yeast of decay within the mass; one and all are saved for this,— to save. We men have fallen into the strangest heresy. We have taken to acting as if our women were in the fittest place when they have made themselves auxiliary to the parish committee, the members of which have so little time (?) for anything but the shop, the store, the bank, or the stock market. When there is a debt to be raised, a wall to be frescoed, a choir to be hired, it is the naturalest thing to expect the women to meet the problem. And so too much of the work of the women is petty and undignified; its results are not commensurate with the effort expended. It is spiritually uneconomical. To expect the women to care for repairs, the raising of debts, the current finances, is, to say the least, as wise a policy as it would be to use a fine four-ounce fly-rod in hauling up cod; nay, as wise a policy as it would be to use a splendid ocean steamer as a common collier. It is undignified for us to think of these sorts of works as women's mission in the church; I tell you that it is a culpable waste of power to put such capabilities for noblest service to the doing of the mere drudgery of parish administration. The same amount of work and worry expended in the decorating of the chapel turned into those channels for which God has fitted her with unique equipment would have brought about a situation suggesting Pentecost. I plead for a more dignified and economical use of our women's powers. I would have her feel that to the sumptuary details of our parish life she may wisely and well give that same sort of thought she gives to the incidentals and furnishings of the home. But for the providing of these things, the replacement of them as they wear out, together with the business management of them, she may confidently look to those who in the home would blush to call her the bread-winner, while she is left to spend her best efforts in her mission of mothering and nourishing. Alas for the home whose mother, left by widowhood, or the brutal idleness of the man, dependent upon her own exertions for the support of her little ones, is perpetually perplexed by the conflicting

duties of gathering food for her little ones and brooding them in her home. And alas for the church whose men's indifference or utter busyness with the cares of the market compel the women-folk to waste their capacities in bazars, teas, and entertainments that the house of worship fall not into ruins or lose credit with the business world.

Let us permit our women to feel that in a peculiar way their work is spiritual, immediately and intimately related to the ideal for which the church exists. Let our women themselves decline those works which are more and more imposed upon their loyalty and devotion, but which task time and power without commensurate results in the accomplishment of the evangelistic ideals of the church. And let her do what puts least hindrance in the way of that mode of action which best fits her great endowment, which gives largest opportunity for her power of mothering. And what is that? The nourishing, the cherishing, the encouraging, the teaching life in its beginnings; life which is yet unconscious of self, still dependent; life which is taking its first faltering steps on the pathway which leads to the measure of the stature of the fulness of Christ.

And that leads through beaten paths to well-known fields of service, but fields where whole areas are still uncultivated. There is the Sunday school, that department of our work where of all places it is most true that, —

> "Truth in closest words shall fail,
> Where Truth embodied in a tale
> Shall enter in at lowly doors."

And who so well equipped to tell the truth in a tale as woman with her unique capacity for making religion human. There are the boys' clubs, girls' clubs, "little mothers'" circles and women's meetings, — those score and more of modern devices whereby are gathered together those to whom, after all, religion is just a relationship, and for whom no one can make this clearer than woman, with her power of interpenetrating common tasks, common relationships, with the spirit of love. There is the field of "friendly visiting" to the spiritually poor, where the unformed, undirected spiritual life needs first that working out

> "With human hands the creed of creeds
> In loveliness of perfect deeds";

in which spiritual kindergartning there are none so skilled as women. Then there is the church's mission work, with its privilege, for those who must abide at home, of keeping warm and quick the missionary impulses within the church, through study of the fields and acquaintance with the workers; through active ministry with her own hands in preparation of the comfort barrels and boxes; through example of prayer and self-denial which shame easy indifference and inspire interest.

And what shall we say of the possibilities of our Christian women in the active missionary work itself, of the opportunities for teaching and for healing? Here surely the field stretches to the farthest horizon; a field so wide, so rich, it makes that which has been done seem as if our sickles had only gleaned.

But should I in this sketch of opportunity fail to emphasize one sphere of effort, I had failed utterly to discuss women's work in our churches. Her supremest place, her richest opportunity for self-realization, is and always must be the home. To stand therein as wife, mother, or sister, and nourish the faiths, hopes, and ideals which centre there, let us never forget that that is woman's queenliest part. No other service, be it what it may, can compensate for the oversight by a woman of her opportunity in the home. There her instincts for mothering find their legitimate place of expression. Let her turn aside to other service, and she may add to the wealth of the church, to the numbers on its rolls, to its atmosphere of sociability, to its sum of institutional endeavor, to the treasury of its benevolence, but she will have turned aside to a lower service; from a service of childhood or childlike life, to activities which have a right to exist only as they minister to childhood. I hear some one say, "Here is nothing new." True. It is no new woman the church is to glory in, but the woman of old, with her womanhood more fully recognized and more fitly placed. This is the one new womanhood; the womanhood of old more splendidly dowered with privileges and opportunities, but realizing for herself in a deeper way than ever before the highness, the holiness, of her calling to be just a woman.

But did I conclude at this point, I would leave untouched a vital problem in the modern church, and shut my eyes to what seems to me to be an open door to vast opportunity. By the complex condition of society it has come to pass that there are three normal relations in which women stand toward society. The first is that

wherein as wife and mother she is in the heart of the home-life. The second is that wherein, by reason of industrial prosperity, either wedded or unmarried, she is made a member of a leisure class, with time and gifts at her command. The third relation is that wherein she is required to work for her own living, taking her place at the side of and now in competition with the sterner sex. Now the church has in her possession an incalculable reserve force which is yet unappreciated, unutilized, undirected; this reserve force is the energy of the women of large leisure, and the women who must earn enough for self-support. In how many churches are there not a few women whose home cares are not cumbrous, who, if they are not leading listless, restless lives, are at least permitting splendid talents to run to waste, or rust out for lack of opportunity or suggestion; women of leisure who need only to be appreciated and then judiciously directed to win that grace which gracious acts bestow. In how many churches are there not a number of women, especially young women, of fine parts and thorough preparation, whose need of remunerative employment has thrust them into uncongenial work, women who might be had for and who would love to enter into that higher spiritual service which needs them and which they need. How many a minister has had women say to him, "Tell me what I may do. I want to serve God; I have got to make a living; I must work; I am willing; I am educated, but the various professions are overcrowded, and indeed I feel no great love for any one of them; what shall I do with my life?"

The time has come when the church ought to be able to answer with the offer of permanent service within the church itself, service fitting the function of womanhood, service which she may take up as a life work, service for which, of course, she may receive some fair remuneration. Within our Congregational churches there ought to be a place for women who are willing to consecrate themselves to, and have proved their fitness for, church work; we ought to be able to give to each woman the protection of position, the opportunity of a profession having the church's sanction, and at the same time affording means of securing a constant livelihood.

How far as a church we may go in the directing of woman's work, how distinctly an official character we may feel warranted in giving it, is an open question; but we are, I am constrained to believe, face to face with an excellent opportunity both for our women and for the church itself. We are here standing on the edge not of an

untried and undiscovered country, for other Christian bodies have already met and in a goodly measure solved the problem; solved it by a re-establishment of the Order of Deaconesses, which from the days of the church fathers until the rise of the conventual system, about the twelfth century, did heroic service for the Cross. Whether there existed in apostolic times any distinct organization of women bearing the name of deaconess, is a question on which we cannot dogmatize; here and there in the epistles, words and phrases are dropped which some think indicate the existence of such an order; for my own part, I find no clear warrant in Scripture for supposing that in New Testament times there was any setting apart of women to the diaconate; but then I find there no specific warrant for the Congregational theory either of the ministry or church polity. But uncertainty as to direct Scriptural basis need not hinder us from providing and furnishing such machinery for spiritual effort as the emergencies and necessities of our times may call for; but if you would have it, there is an ancient precedent for the recognition by the church of women as fit for official service within that sphere defined for her by her natural function. This beautiful prayer is still extant, and was used by the church in the third century upon those occasions whereat women were set apart to the office of deaconess. The order for that service ran this way, — "As to the deaconess, O bishop, thou shalt lay thy hands on her in the presence of the presbyters, the deacons and the deaconesses, and thou shalt say this prayer, — Eternal God, Father of our Lord Jesus Christ, Creator both of man and of woman, Who didst fill with Thy Holy Spirit, Mary, Deborah, Anna, and Hulda, Who didst not disdain that Thy only Begotten-Son should be born of a woman, Who also in the Tabernacle of Testimony, and in the Temple, didst appoint women as the keepers of Thy holy gates, look now Thyself to this Thy handmaid, here set apart for the office of deaconess; give unto her Thy Holy Spirit, cleanse her from all impurity of the flesh and of the Spirit, that she may worthily accomplish the task now committed unto her, to Thy glory and to the praise of Thy Christ, with Whom, to Thee and the Holy Spirit, be glory and worship forever and ever, Amen."

It is this honorable order which, with modifications, has been restored by the Lutheran, the Protestant Episcopal, and the Methodist churches; restored not in any effort to copy an ancient custom, but because it is a useful and timely instrument for the

accomplishment of the church's purpose in meeting the needs of our age.

What is a deaconess? A woman set apart by the church, for service in the church, to be rendered under the church's guidance and direction. Her duty is teaching, Bible-reading, nursing, parish-visiting, direction of church societies and guilds — in short, the doing as a life-work those things which we have noticed as best adapted to womanly undertaking. Some one will say this work is already being done, and he points me to the records of the Sunday school and the various organizations in the church. But would any say that this work, now so well done indeed, would not be better done if it were carried on or directed by one especially equipped for it? Grateful surely we are for the volunteer effort which is so gladly made; but we are not content with volunteer ministers; and is not this mothering function as needed in the body Christian, and why must it be always altogether volunteer? It were a serious blunder were it imagined that official recognition of woman's work in the appointment of one or more deaconesses in a church meant a derogation from, depreciation of, absorption of the work now being done by the women of the churches. The ordination of men to the prophetic office does not slight, excuse, or do away with the need of the active ministry of the laity; it serves rather to stimulate, to direct, to increase the service of others. So the deaconess would but emphasize and illustrate that privilege of all women to teach, to cherish, to nurture, to help those for whom He died who was among us "as one that serveth." More than this, these departments of our work so officered would be spared that precariousness which, say what we will, does characterize so much of the present work; it would be less spasmodic and sporadic, less dependent upon whims and temporary enthusiasms. In the care of one who made woman's work in the church her whole study, prayer, and life-work, what our women are doing now would be regular, constant, systematic, and progressive. It would have dignity and effectiveness through the respect the church would show for it by giving it official recognition and remuneration. By the establishment of such an order for women the church would acknowledge before the world that she believes in the value of childhood's training; through it the womanly function would be honored as having its equal place beside the prophetic and priestly functions of the church. In it the talents, capacities, and faculties of womanhood would have

sphere of usefulness both congenial and unlimited. Certainly the conditions of our present-day living seem to call for some such institution as the Order of Deaconesses. Something like it our women are demanding to give them ample scope for service. Something like it our churches need to sanctify, humanize, and make winsome its activities.

It is a long way we have come from that first council of churches here in New England. In this, at least, with all our new thoughts about the Bible, are we more orthodox than our fathers. We accept the story it tells us of the beginnings as the rule not alone of faith, but practice. History or poetry, whichever those opening chapters of Genesis may be, we believe that they tell us the truth about God's mind in the matter, when they say that after making things and man he brought in woman, believing "that it is not good for the man to be alone." And we are glad that he felt that way, and we rejoice in the amplitude of this true "helpmeet's" sphere, — rejoice in the thought of a future which shall show her nobler still than in any past, because we see her placing the crown upon the head of her holiest function, eager only for those activities in the church and in the world which shall let her be more effective in her sacred right of being more than doing, and, in doing, being the mother and nourisher of nascent spiritual life.

At the Ecumenical Missionary Conference an Indian woman, Lilavati Singh, made an appeal for the higher education of women. She pleaded for it for the sake of its influence upon personal character, but, most of all, that it should fit women to serve the women and little children, — the "weak things," the orphans of India. And as she finished that touching and eloquent appeal, Mr. Benjamin Harrison said: "If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman."

Ah, yes, we claim and crown such holy ambition which seeks more and better, that the more and better she may stand beside childhood, and the childish soul in grown-up men and women, and hold it in her love till it be strong enough to plant its feet upon the avenue of the ages.

THE SPIRITUAL MISSION OF CONGREGATIONALISM.[1]

REV. S. M. NEWMAN, D. D., WASHINGTON, D. C.

Unfortunately no stenographer was present to take Dr. Newman's address, and it is impossible to reproduce it here as it was given before the Council.

THE LIVING CHRIST, THE VITAL FORCE IN PULPIT AND PEW.[2]

REV. GEO. H. IDE, D.D., PASTOR OF THE GRAND AVENUE CONGREGATIONAL CHURCH, MILWAUKEE, WIS.

What sort of a being must Christ be in order to be a VITAL force in pulpit and pew, to-day? To say he is the living Christ is hardly competent to satisfy the demands of a force, energizing here and now, unless we read into the word "living" something more than the bare fact of *continued* existence. There is no doubt that the patriarchs, apostles, saints, and holy men of all ages, are "living"; for God is not the God of the dead but of the living; but they are not reckoned as a vitalizing energy, pervading and transfiguring the lives of men at the present hour. They have left behind them an influence which more or less affects the historical trend of things; but it is an influence gauged and measured by what they were in character, while living in the world, hundreds and perhaps thousands of years ago. What we are getting is the echo of their lives, reverberating down the path of the centuries, and reaching us in forms of reminiscence and memories of glorious achievements. We do not think of them to-day as in vital contact with the spirit of man. They are living, but not living in us as the quickening force of our lives. When we speak of the living Christ, we may mean more or less by the designation. But how much must we mean in order to regard him as a vital force in pulpit and pew? That is the question.

Suppose we think of him as living as we think of great and good men as still living. What then is his relation to us? How does

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[1] Page 43. [2] Page 46.

he touch us? What do we receive from him? A post-mortem influence. He is to us a memory, a blessed memory it may be, but only a memory. It may have the power of leading the thoughts of men to better things; there may be a measure of uplift in it; it might create in the human mind certain ideals which it would not otherwise have had; but on this supposition Christ could never enter into *direct* vital contact with the souls of men, and consequently never could be regarded as a vital force in pulpit and pew. The church would depend for its inspiration, so far as he is concerned, upon reminiscence and memoranda, coming to us as so many echoes of the past, and affecting us in the form of post-mortem influence. This holds true, however much we may exalt and magnify the historical Christ, while at the same time we consider his work as belonging exclusively to the past tense. There are certain theories concerning Christ's person which seem to me to cut the nerve of faith in an ever present Christ, in living touch with his people. Some of these theories start by denying the *pre-existence* of Christ, except in some ideal form. How did pre-existence ever come to be associated with the person of Christ? We are told that in the Rabbinical Schools, not only distinguished persons, as Adam, Enoch, and Moses, but distinguished objects, as the tabernacle, the temple, the tables of the law, were figured as having had heavenly archetypes, that is, they were figured as pre-existent. Why did men think of persons and things in this way? It was through the desire to express the inner worth of a valued object in distinction from its inadequate, outward form; and its essence, being hypostasized or made a person, was raised above space and time. Such a pre-existence is, of course, a mere phantom. It is thought, however, to express a "judgment of value" for the person or thing thus exalted. The person is supposed to have the worth and merits of a pre-existent being, though he has nothing to show for it but the time-limit of an ordinary human being. Thus it came to pass that the predicate of pre-existence was only one of several ways which the early church took to express its sense of the abiding worth and fell mystery of the Person of Jesus. One way was to think of him as having a supernatural birth; another way was to think of him as the Incarnation of the Divine Word; still another way was to think of him as pre-existent. But these ideas subsisted independently of each other, and along-side of each other, as distinct but unequal attempts to

ground the mystery of the life of Jesus in its Divine origin. All this means that the pre-existence of Jesus was a mere deduction of faith on the part of the first disciples.

It was a "judgment of value"; but the trouble with this judgment is, that its assets are not equal to its liabilities. The assets are a being in time; and there is no juggling with ideals that can answer the liabilities of a being that belongs to the eternities.

A judgment of value must rest on what is real, not on what is ideal. The time comes, in a scientific age like ours, when a deduction must not be infinitely larger than the facts will warrant. There is no use at the present time of talking about a pre-existence which never was, except in the form of a subjective value-judgment entertained by the first disciples. It has no normative value for the church to-day. But what has to be done in order to maintain that the pre-existence of Jesus was only subjective? We have to deny the historical reality of the records concerning him. Consequently, according to the Ritschlian school of critics, to whom all religious conceptions are but "judgments of value," the revelation of God in Christ closes with the cross. But what about the resurrection, which, according to the records, immediately followed the cross?

It is eliminated. The resurrection is not to be regarded as a historical fact, but simply a value judgment placed upon him by those who were greatly impressed with his personality. The power of his personality over us is quite independent of the correctness of the details as contained in the records. Help lies for us NOT in what we make of the story, but what the story makes of us. But since the revelation of God in Christ closes with the cross, how does Christ avail for us to-day? We receive the impress of his inner life "as it is portrayed by those who were lifted by it into communion with God, and as it is interpreted for us by the living church around us." But when we have found this inner life through the mediation of others, we become free even of their mediation by the significance which that life has for our own experience, and we ask no more questions regarding the trustworthiness of the evangelists.

What if these evangelists introduce into the records stories concerning the miracles wrought by Jesus? How shall we regard them? Why, a miracle is simply a religious name for an event which awakens in us a powerful impression of the help of God. But we are not to think of it as an event that actually took place. We must keep to the scientific doctrine, that nothing can interfere with the

unbroken connection of nature. It would *not* be unscientific to believe that Jesus was crucified; but it would be very unscientific to believe that he rose from the dead! All knowledge of Jesus, then, *ends at the cross*. But where is Jesus NOW? What became of him when the curtain dropped at the time of his crucifixion? Was that event followed by extinction? Not quite that; as one has said, "We cannot think of his personal life as something that could be given over to annihilation. The same faith that sees that God is present in him must also grasp the thought that Jesus lives now." He is living now, but what is he doing? Has he any thought of us? Yes; he knows how near we come to him, or how far we are from him, and he is taking part in our battles with all his human sympathy and power. How do we know this? It is only the affirmation of our religious experience. But (and here is the tremendous negation involved in this view), we do not hold communion with the exalted Christ. We are compelled to think of him as living and interested in us in order to the completion of our faith in God; but we cannot think of him as present when two or three are gathered together in his name.

Is the living Christ a vital force in pulpit and pew? Nay, verily! if this conception of Christ prevails and we have no other to preach. When we teach that the pre-existence of Christ was not real, we are compelled, by the very necessity of our assumption, to contract and minimize his post-existence. The pre-existence of Christ is the foundation stone upon which rests the belief in his divinity. Remove it, and we may have left a Christ living in the sense of continued existence, but not a Christ WITH US ALWAY, EVEN UNTO THE END OF THE WORLD. We may have left a "heavenly man," surpassing in excellence of character a Moses or an Elijah, — indeed, surpassing in excellence the greatest and grandest of those who have had part in human history, but not the Christ who confronted Saul, the hot-headed zealot and persecutor, on his way to Damascus, and enveloped him in the blinding light of heaven, out of which came a voice saying, "Saul, Saul, why persecutest thou me?" A being that never had pre-existence cannot be magnified into divinity, or enlarged into a transcendent Christ. He is a subsequent creation, and must be reckoned as a creature on the plane of humanity.

Mankind was through with him and he was through with mankind, so far as being a present vital force is concerned, when he was led as a lamb to the slaughter.

My brethren, what sort of a Christology is this, that puts the Author of our religion out of actual and living touch with the souls of men to-day? This is not the Christology of the Scriptures; it is not the Christology of the fathers of the church; it is not the Christology of Christian experience. The Christology that has turned the world upside down, and transformed society, and upon which has been reared a Christian civilization, is the one in which the Christ has been adored and served as the *Eternal in time*. And he is not the Christ whose divinity is merely *ethical*, that is, having such participation in the divine nature and life as can be experienced by any believer in a certain degree; not the Christ whose pre-existence was merely ideal, the outgrowth of the fancy of the early disciples; not the Christ whose deity is *subjective*, having no place in the realm of realities, but supported by a play of the mind's own sentiments and reflections. No; it is a Christ with *actual divine power* operating in human life, accepting whom by faith we put our lives under the transforming power of a *living, present Saviour*. It is not enough that God should send us a prophet, even though he be the greatest of all prophets and bears a fuller and clearer message than any other. It is not enough that God should send into the world a supernatural intelligence to speak to us of himself and heaven. It is not merely a *message from* God we want; it is GOD HIMSELF. In Jesus Christ God is — if we may so speak — translated into terms of human life. In him we have the actual residue and operation of God in human life and history. In other words, the living Christ, who is to be a vital force in pulpit and pew, must be "the Son of God," eternally pre-existing in a state of glory with the Father, who, in the fulness of time, moved by love, became incarnate for our salvation.

Suppose that the prevailing and dominant conception concerning the person of Christ came to be, that while he had a true humanity, he had not a true divinity; what would be the practical effect of this view as a working theory?

I have read how a farmer's wife in the province of Ontario, many years ago, went searching the woods for a cow that had strayed, and, becoming thirsty, stooped to get a drink from a spring. Slipping, she fell against a small, loose rock, which rolled to her feet, and which proved to be a twenty-pound nugget of almost pure gold. The effect of that accidental find was that within six months a city of five thousand inhabitants was built. An immense quarry of purest

white marble was discovered near by, and the city was almost entirely built of marble. The town of Bridgewater is the only city in the world that has a hotel, church, school-house, court house and the majority of its buildings constructed entirely of white marble.

Strange to say, however, though vast sums of money were spent in search, no other gold of any amount was ever taken from this region, and the city has been depopulated and deserted. All enthusiasm was gone as soon as the gold was exhausted. We live in a world where we see the relics of many deserted enthusiasms. But there would be another deserted enthusiasm to be put on record, if it should come to be the commonly accepted belief that the nugget of pure gold which we found in the person of Christ was not quarried from an inexhaustible mine! No matter what beautiful structures of pure white marble are built on the STRENGTH of the PROSPECT; no matter how the city expands and multiplies and gleams with the splendor of cathedral spire and temple dome; no matter that the centuries have come and gone in which there has been no abatement or cessation of interest in the search; no matter, I say, what has been done, or what has been achieved on the strength of the PROSPECT, — let it be understood now that the prospect is unreal, not grounded in reality, that our gold mine is NOT inexhaustible, and our beautiful city reared by Christian hands will quickly be depopulated and deserted.

Enthusiasm for Christ ends when we discover we have not an *inexhaustible* Christ. The central principle of Christianity is the Person of its Founder. But Christianity is the religion of the present hour. What sort of a being must He be who is the heart and soul of Christianity to-day? He is one whose greatness must ever and always be the surprise of the centuries. The last hours of time must have for their romance the fresh unveilings of his majesty, and the perpetual delight of the everlasting future must be the ever grander discovery of his significance. After humanity has learned all up to the limit of its growing capacity, the residue of his being will still be infinite. This is the inexhaustible Christ, and he can evoke a never-ending enthusiasm. This is the living Christ that answers to the demand of being a vital force in pulpit and pew.

Thus Jesus Christ is a great deal more to us than a remote and external figure in history. He is still a living person in the closest possible relation to us. He is a person who, while human, has yet, in virtue of his Divinity, access into the innermost parts of our

being, into the very roots of our personality. Alive in heaven, he is thus alive in us, dwelling in us, by the Spirit whom he hath given us. His Spirit is made our Spirit. His life is poured into ours. "The life eternal is in the Son." "He that hath the Son hath the Life." Our eternal life is rooted, grafted, embodied into the Son. And this in a sense, that a Christ not *in us*, is the same thing as a Christ not ours. This truth of the imminence of Jesus Christ by the Spirit, in the heart of the believer is the vital force in preacher and hearer that sustains and extends the kingdom of God in the world. Any other than an imminent Christ would leave the soul to its own resources, and extinguish the "hope of glory," which is declared to be "Christ in us."

I am aware, it might be said, that while Christ's work ended at the cross, nevertheless he put us in possession of a knowledge of God which can satisfy all the demands of an immanent Deity. Here we forget that when we lose the *living* Christ, we lose the *living* God. Whatever enfeebles the hold of Christ on the world NOW relaxes its sense of God. Let the assumption be that there is nothing but a historic Christ, then we have been receding from him for two thousand years. We are escaping from him, and this is only to be lost in the vague; for, if Christ grow dim and distant, the sense of a living God fades from the soul, and the power of God decays from life. Christ is needed to-day for a LIVING GOD — for the reality of a living God. Faith in Christ keeps alive our belief in God. Christ did not come to earth to perform certain preliminaries of salvation, and then to pass into nothingness after having satisfied the conditions; for, on this supposition, we should have in him neither the salvation nor redemption that we need. As one has said, "We need a living Redeemer to take each one of us to God, to be for every one *to-day* all that he could have been upon earth to any one in the great *yesterday*, and to be *forever* what he is today."

Thus it is we have an immanent Christ. His relation to us is not ideal, but REAL; so that when we speak to Christ we are not speaking into the air, but, dwelling in us, he answers us, gives us peace of conscience, strength for suffering and for righteousness, and the immediate knowledge of God. For the pulpit to be a power in our day it must emphasize the objective character of Christ's work, and the reality of our relations to him. If there is a subjective aspect of religion that needs recognition, it is even more essential

not to forget its objective divine basis. Religion is not merely the play within himself of man's own spiritual nature. There may be a measure of value in this for the religious life, but the tendency to lay stress on this alone issues in a one-sided subjectivism which can never do justice to the great biblical truths of revelation and redemption, nor create a vital force that subdues and conquers the innate corruption of the human heart. It needs to be preached first, last, and always, that religion is a *divine* process, and that apart from Christ we "can do nothing." How are we to understand the words, "without Christ we can do nothing"? They mean that he is the Author of all that is true and good and beautiful in human life; that apart from him, love, joy, peace, long-suffering, kindness, beneficence, faithfulness, do not exist; that he is the fount and inspiration of all the moral forces in the world; that if goodness is discovered anywhere on the face of the earth, at any time or in any place, he has prompted and encouraged it; that he stands at the door of every human heart and knocks, and on faintest recognition of him he enters and sets up the beginnings of his kingdom; that he dwells in every longing for a better life, and lives in every earnest purpose for truth and righteousness. We are to think of the great movements of the ages as processes of his spirit, and the great enterprises of education and reform, of charity and beneficence, which characterize our time, as among the fruits of those divine influences which mysteriously penetrate our life from God in Christ. We are to believe that these mighty tides of spiritual power will continue to rise and sweep over the world, until there is fulfilment of the promise, that the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

"Without me ye can do nothing." This characterization is not hyperbole; it fits the truth and reality of things.

We talk about the improvements in society and the advances of civilization. How shall we explain these changes that are carrying the world forward in lines of progress? I have stood upon the shore of Bay of Fundy and watched the rushing tide as it poured in from the ocean, covering all the pools and stagnant waters and shaggy boulders in the bed of the harbor, rising in arching masses of crystal splendor, until the largest ship that sails the ocean could ride securely upon that heaving billowy flood. How shall we explain the sweeping in and lifting up of these watery hosts? By the grip and pull of the vast orb of night. Without that orb, there would not be

a tidal wave on the shore of any sea on the face of our globe. How shall we explain that tidal wave of progress, which is lifting society slowly but surely into higher and nobler forms of civilization? What is the dynamic that grips and pulls and makes for righteousness? There is a vast orb of moral and spiritual power, and all the paths of progress are converging toward that majestic figure who once stood on Olivet, bidding His followers go forth and disciple the world, and declaring on another occasion, that when He is lifted He will *draw* all men unto Him!

This is the living Christ at work redeeming the world that he died to save. But how is the living Christ to become a vital force in the pew? The great question of the hour is how to reach the masses. We can't do much for the pew if there is nobody in it. The masses belong in the pew, and ought to be found there. How can they be got there, how can they be reached? that is the question. Now, whether men can be reached depends, I think, upon what we attempt to reach them with. I do not think that much success is gained in endeavoring to reach the pew with "pink teas," or a preaching whose main object is entertainment and a display of ingenuity in the treatment of texts. We are sometimes told, "Preach the Gospel." But the meaning of this is not always definite. Some men have curious notions concerning what constitutes the essence of the Gospel. I will tell you, brethren, we must have the living Christ to preach if our religion is to be a vital force in the pew. But even a living Christ who only ruled his kingdom in the unseen by GENERAL LAWS would not be sufficient for our need. A living Christ, PERSONAL to the man in the pew, is the Saviour to be preached. What the man in the pew needs to know is that the living Christ is HIS Saviour, in HIS situation, HIS needs, loves, shames, sins. What he wants to understand is that his Saviour not only lives, but mingles in HIS life; that he is not so handicapped by general laws that he cannot change himself to HIS soul's need. He should be made to feel that he has "not only the risen Christ, but the returned Christ; not only the historic Christ, not only the heavenly, but the spiritual, the intimate, the husband of the soul in its daily vigor, its daily conflict, its daily fear, its daily sorrow, its daily faith, hope, love.' Let the living Christ be preached in all the length and breadth and depth of meaning which really belongs to such a Being, and he will become, indeed, a vital force in the pew, begetting a living faith which shall wear the lineaments of the "inward Christ."

In the beginning we asked, What sort of a being must Christ be in order to be a vital force in pulpit and pew to-day? Let the final thought in answer to this question be expressed in the words that came to John the Revelator as he fell at the feet of his exalted Lord as one dead, when he saw his countenance was as the sun shining in his strength. Laying his right hand upon the prostrate and trembling disciple he said: "Fear not; I am the first and the last, and the living one; and I was dead, and see, I am alive forever more; and have the keys of the unseen and of death." Rev. i. 17, 18.

CONSECRATED PERSONALITY A SUPREME NEED OF THE CHURCH OF TO-DAY.[1]

REV. CHARLES E. JEFFERSON, D. D., BROADWAY TABERNACLE, NEW YORK CITY.

When the Man of Galilee declared that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength," he claimed the whole man for God. He left no outlying districts to become tributary to an inferior potentate, no powers to prostrate themselves before a rival master. The Bible everywhere and always, in its visions of the sons of men, sees them falling down before One whose right it is to reign, and casting their crowns before his throne. "Bless the Lord, O my soul, and all that is within me bless his holy name," — that is the utterance of every man who has found the secret of peace.

If it be true, as the Scriptures say, that the church is Christ's body and his bride, the medium of revelation both to men and angels, the organ through which the Lord God Almighty speaks to his created universe, it follows that the church has a claim on us which cannot be denied except at our peril, and presents to us a sphere in which our energies may find amplest scope for their greatest achievements. The doctrine most neglected in our churches to-day is Paul's doctrine of the Christian church. Paul could not think about the church without passion heat; he could not write about it without bankrupting language in his effort to express what his soul saw. His heart bled whenever he thought of the time when he had made war on the church. Again and again

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[1] Page 46.

he got down into the dust and said, "I am not meet to be called an apostle, because I persecuted the church." There is the heat of a blast furnace in the question which he hurls at the obstreperous Corinthians, — "Despise you the church of God?" The church in his day was marred and stained and feeble, but over its diminished head he saw in vision the majestic beauty of a glorious church without spot or wrinkle, or any such thing, holy and without blemish. To the preachers of his day he said, in a tone which even now thrills the blood, "Feed the church of God, which he has purchased with his own blood. It is the church of the living God, the pillar and ground of the truth." In the profoundest of all his letters, and the greatest of them all, his subject is the church. Soaring above the local and the transitory, leaving all complications, entanglements, and blunders far behind him, he beholds the mission of the church in the vast and unfolding plan of God. By this vision he is humbled, thrilled, exalted. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; to the intent that now unto the principalities and powers in heavenly places might be known *through the church* the manifold wisdom of God."

It is only by approaching the church from above that we shall find ourselves in a mood attuned to the discussion of this hour. Approach the church from below, and without the light of revelation falling on it, what is it? Nothing more than what many a philosopher and Christian writer has made it out to be, — a religious club, a pious coterie, a school of ethics, a spiritual police force, a philanthropic centre, a benevolent society, one out of a hundred organizations, all of them necessary and all of them doing good. But the church is doomed the day she permits herself to be classed with other organizations. In this respect she is like her Lord. Make Jesus of Nazareth only one of the world's teachers and martyrs, and you have taken away the world's redeemer. It is only when he is lifted up above the mightiest of the holy, and the holiest of the mighty, that he draws all men unto him. It is only when the church stands out as the body and bride of God's only Son that men are willlng to bring into her the glory and the honor of every province of our wide extended human life.

It is the open scandal of Christendom that when the church gets a man to-day she gets only a fraction of him. The man who throws his entire self into the church is one man picked out of ten thou-

sand. Men speak of coming into the church. As a rule, they do not come in. They send in their names. But what is in a name in the task of redeeming society, in the work of revealing the manifold wisdom of God? Others send in their money along with their names, but gold, unless accompanied with heart and mind and strength, can never unlock the doors of unbelief or usher in new Pentecosts. Some bring in their body, but set their mind to work in other fields. But there is nothing great in the world but man, and there is nothing great in man but mind, and if a man does not consecrate his mind to the service of the church his membership is a tree with nothing but leaves. What does the church of God need so much to-day as brain? From the smallest church in the country hamlet to the largest city church, things are not being done as they ought to be done, because men do not give to church administration the attention which it needs. Oh, for larger areas of consecrated gray matter of the brain! Miracles are being wrought everywhere, in the world of industry, commerce, art, because a magician of wondrous powers — the human mind — is energetically at work. Why is it that the church stands paralyzed and embarrassed in the midst of a generation endowed with the power of doing mighty works? It is because the brain power of Christian men is largely drawn away from church administration and used in lifting commercial empires off their hinges and turning the streams of industrial energy into new channels. Men do not, as a rule, come into the church bringing their heart with them. They put their treasures into the club, the lodge, the grange, the fraternity, the labor union, and where their treasure is, there is their heart also. The most difficult hymn in the hymn book for a modern congregation to sing is: —

"I love thy Kingdom, Lord!
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

"I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

Men bring their conscience into the church, and some of them leave it there. They put it away with their hymn-book and Bible, and go without a conscience through the week. The dual life which thousands of Christian men are living is one of the most curious and alarming phenomena of modern history. Church members are Christians at home and in the church, but in appalling numbers they are pagans and worse in politics and business. Their heart is like Palestine in the early days of the conquest. An isolated hilltop here and there has been captured for the Lord of Righteousness, but the mountains are filled with unconquered tribes of thought and feeling which still dominate the life and action of the land. If you ask the cause of this slack allegiance to the church, may we not find it in the decadence of Calvinism as a ruling power in modern life? The philosophy of Calvin has long since been discarded by men who see the morning, and much of his theology is abhorrent to the modern mind. But in throwing away his errors, and shaking ourselves loose from his false conceptions, we have lost our grip on the one idea which gave Calvinism its vitality, and made it the power of God unto salvation to nations that had lost their way. Calvinism knew only two beings — God and the soul. With magnificent audacity it swept away the priests and the popes, the saints and the angels, and left the soul standing face to face with its Creator. The old interpretations and traditions, speculations and philosophies, which had accumulated around the faith once delivered to the saints until it became mysterious and complicated, and unintelligible to the plain people, were burned up in the unquenchable fires of men who, like Isaiah, saw the Lord sitting upon a throne, high and lifted up. "Holy, holy, holy, is the Lord of Hosts!" That was the strain which Calvinism heard, and the response it gave to the heavenly anthem was, "Woe is me." The sovereign holiness of God, and the awful sinfulness of man, these form the massive buttresses from which Calvin swung his mighty arch. In the sixteenth century, as in Isaiah's day, the lips which cried "Woe is me" were touched by a live coal from off the altar, and the ears that had been thrilled by the heavenly anthem heard a voice saying, "Thine iniquity is taken away, and thy sin is purged." The universe in the grip of holy God, the immortal soul directly accountable to him forever — that is the heart of Calvinism. In the power of that transfiguring faith men went forth to write new chapters in the history of progress. Calvinism placed a crown on the head of

the individual man. The old Teutonic reverence for the individual came to its coronation in the theology of a Frenchman. Man owes everything to God. In fiction the idea worked itself out into the immortal allegory of John Bunyan. In poetry it embodied itself in the epic of John Milton. In politics it became incarnate in Oliver Cromwell. Never till the breath of Calvinism was on men's faces did an Englishman of plebeian blood dare to take off the head of a tyrant king. In the realm of religion it led to commotions and revolutions. There were wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun was turned into darkness and the moon into blood, and men calling on the name of the Lord were delivered from despotisms which had held them a thousand years. Englishmen, fired with the belief that every man of them was a son of God, answerable to God alone, picked up the Bible, and with it as with a battle-axe began to hack and hew the prerogatives of those who had lorded it over them in the church. The mitres were torn from the bishops' heads, and when good Queen Bess and bad King James used their power to oppress Christ's freemen, these men resisted unto death. Like Moses, they endured as seeing Him who is invisible. They had trial of cruel mockings and scourgings; yea, of bonds and imprisonment. They were destitute, afflicted, tormented. Some of them remained in England to become the leaven of the British empire; others crossed the sea to lay upon the Atlantic coast the deep foundations of a new republic. The men who made New England what she is stood each man alone in the presence of the Eternal. In travelling along New England roads one is struck by the fact that the old farm-houses are not located as they would be located by the men who build houses nowadays. The early settlers of New England do not seem to have cared for scenery. Not infrequently the big barn was placed in front of the house, across the road, cutting off a scene of surpassing loveliness. These men cared little for the beauty of hill and vale, of grove and mountain. They looked out upon eternity. They saw the Lord high and lifted up, and in his presence they kept on saying, "Bless the Lord, O my soul, and all that is within me bless his holy name." Even the faces of loved ones were not so beautiful to them as was the face of Him whom having not seen they loved. "Leave me alone," said John Cotton to his attendant, as he started down into the valley of the great shadow. The curtains were drawn about the bed, his wife and children retired from the room, and alone the

greatest of New England's early preachers met his God. Whatever is excellent and permanent in the structure of our national life came from the Puritan attitude and temper.

But in our day we are in danger of losing sight of the individual. Years ago Tennyson said, "The individual withers," and he has been withering more and more. Amiel was right when he wrote in his journal: "The two tendencies of our epoch are materialism and socialism, each of them ignoring the true value of the human personality — the one drawing it down into the totality of nature; the other drawing it down into the totality of society." In whatever direction we look we see the individual slipping out of sight. He is disappearing in journalism. There was a time when men like Horace Greeley and the elder Bennett stood out as leaders of public opinion, stamping the impress of their personality on all who read their papers. From many papers the editorials have vanished altogether; in others they are abbreviated and impotent. Tabloid journalism, says London's leading newspaper man, is to be the journalism of the future. In other words, men are not to look to the press for guidance in thought and action, but simply for news rolled into pellets which may be swallowed quickly by men while on their way to business. The same forces are at work in the world of politics. In the olden times, men like Hamilton and Jefferson and Webster and Clay stood before the nation, and gave utterance to ideas which thrilled the hearts and shaped the legislation of a continent. Congress now does its most important work in committee rooms, and the measures at last decided on are the resultant of innumerable forces which it is difficult to analyze and impossible to trace. The industrial world makes war on the individual. It is not by chance that we speak of the masses. Our speech betrayeth us. It proves we are losing sight of the individual. The word "masses" is a product of our machinery, and machinery has a tendency to reduce immortal souls to bits of mechanism. Go through any large manufacturing establishment, and what do you see? Wheels, pistons, cylinders, beams, belts, with here and there a human being stationed, that by hand or foot he may supplement the effort of the gigantic monster which thunders and roars in its eagerness to turn out a product which the world is waiting to use. We do not say "What a piece of work is man! How noble in reason! How infinite in faculty!" for he is only a little cog in one of the wheels. We think of the machinery, of the miracles of production, of the

way in which America is leading the world! The world of commerce is also at war with the individual. Men dare not stand anywhere isolated and independent. To accomplish their designs they go into corporations, and there the individual vanishes from public view. Corporations do dishonest and cruel deeds, but who is responsible we cannot say. We cannot get our hand upon the culprit because he eludes our eye. These corporations have recently manifested a genius for combining. One corporation swallows up another, and then another and still another, until at last it meets a corporation as large as itself, and the two combine to form a trust. Like huge monsters of prehistoric times these trusts move slowly across the modern world, exciting the consternation of many and the wonder of all.

The same influences are at work in the church. The church can never shut her windows so tightly as to keep out the atmosphere of the age. No matter what she says or does she cannot escape the tug of forces which dominate the world around her. This is the day of organizations. We have our leagues, unions, boards, societies of a hundred types and names. Individuals slip into these as into bottomless pits, and are never heard from again. When the world says, How many thousands of Christians have you? we are ready with our answer. When it says, What have you done? we are embarrassed.

We have all the regularity and precision and everlasting movement of machinery, but we lack the one thing essential, the warmth and moving power of personal affection. There is a conspiracy on foot to wipe out the individual man. There is a tidal movement toward the city, and city life makes ceaseless war on personality. Men are lost when they go into the city, as rivulets and rivers are lost when they reach the sea. What is a city but an ocean swept and tossed by the winds that blow from the caves of passion, pride, and greed? Men who are strong and who stand erect in village life disintegrate and disappear under the strain which city life lays on them. "What is man that thou art mindful of him?" The question was first asked under the Syrian stars. The question has a new pathos when it is suggested by the massed and feverish population of a great city.

How shall we save the individual? We wrestle not against flesh and blood, but against principalities and powers and against the forces which modern civilization has created. The world of industry by

its machinery, the world of commerce by its combinations, the world of politics by its enthronement of majorities, the world of society by its cities, the world of thought by its socialisms and materialisms, the world of organized Christianity by its societies and mass movements, are all at work causing the individual to shrivel and the sense of personal responsibility to perish.

Back to Christ. That is our only salvation. We must open our New Testament and read again of the one sheep, the one coin, and the one boy. We must refresh our souls by listening to Jesus talk to the one man in the upper room, and to the one woman by the well. We must come back to Peter's pentecostal phrase, "every one of you," and learn how to speak with Pauline accent the names of individual men. We must come back to the New Testament view point and see the human soul through his eyes. We have been thinking too much of what a man has, and not enough of what a man is. The newspapers have debauched us and demoralized us. They have told us about the millions, and the banquets, and the yachts, and the horses, and the summer homes, and we have come to think that these things are all-important. We need to go back to the record and read it again. "Unless a man forsake all that he hath, he cannot be my disciple." "A man's life consists not in the abundance of the things which he possesses." "What shall it profit a man if he shall gain the whole world and lose his own soul?"

We need to relearn the arithmetic of the Bible. Our modern arithmetic is all wrong. We are duped and enslaved by our inordinate love of figures. We overestimate the importance of large congregations. Our work is not to build large congregations, but large men. What does a large congregation amount to unless it is a nursery in which growing giants are being fed, who by and by will beat the Philistines and carry off the gates of Gaza? Jesus cared nothing for large congregations. He had one once but soon got rid of it. He jabbed it with unpleasant truths until it left him, and then he gave himself to just twelve men. The weakest things our Lord ever did were the things he did with crowds: the greatest achievement of his mighty life was the training of the twelve. We are too easily elated and too readily depressed by a simple fluctuation of figures. We gained ten thousand — Hurrah! We lost ten thousand — Let us cry! Who are we that we should reason thus? Have you not read, have you not heard, that one shall chase a thousand, and two shall put ten thousand to flight? Shame on the denomination that

has produced a Horace Bushnell, a Henry Ward Beecher, and a Dwight L. Moody, if it ever measures its work by counting the crowds which march under its banner. One man can shape the mood and fix the standards of a community. One man can change the spiritual climate of a continent. One man can sweeten the springs of theological thought in two hemispheres. Let us not be frightened by statistics, but master the arithmetic of God.

We must come back to our work. Our first work is not the solution of the social problem. As Harnack says, "The gospel is not one of social improvement but spiritual redemption." The redemption of the individual is the solution of all our problems. In him is the fountain in which the world will be washed clean; from him will come the flames in which the world's iniquities shall be burned up like chaff. Our first work is feeling after the individual if haply we may find him. It is the finding of the one sinner which causes rejoicing among the angels of God, because only in this way does the Kingdom come and God's will get done throughout larger areas of human life.

God give us men. "The finest fruit earth holds up to its Maker is a man." Personality holds within itself the powers which build the new Jerusalem. We have been told of the reign of law. There is no such thing. Natural law is but the conduct of a person. Persons alone reign. We live under the sovereignty of a personal God. We have been told that ours is a government of law and not of men. In the deepest sense the statement is not true. Our Constitution is written but it is not fixed. From the beginning till now it has been modified by the men who interpreted it. It will be changed many times by the supreme judges of the future. A city has a charter, but a city is not ruled by its charter but by its men. What are laws if there are no men to enforce them? The government of a community is determined not by the laws on the statute book, but by the disposition and character of its most influential citizens. Throughout the ages, humanity has been under the government of a man.

An Englishman once tried to prove that humanity in its career and character has been chiefly controlled by its physical environment. Climate and soil, earthquakes and volcanoes, rainfall and wind, — these, he said, are the determining factors in racial development and national progress. It was a speculation which history shatters into a thousand pieces. God and men are the determining

forces in human history. "On God and godlike men we build our trust," because from them have come all the blessings we have known. Confucius has had a mightier influence on the thought and customs of Asia than all the mornings that ever flushed with gold the snowy crowns of the Himalayas. Luther and Calvin have left a deeper mark on Europe than Vesuvius with his torch of flame, or the Jungfrau with her diadem of snow. Shakespeare has done more to tinge the feelings and shape the imaginations of the English people than all the waves that ever broke in foam upon the coasts of their island home. Washington has done more to determine the character of American manhood than all the suns of all the systems of the milky way. The mind of one man laid across a nation's heart will sink down deeper into it than the bar of light let fall from the heaven-wide arch constructed of God's stars. Jesus of Nazareth, a carpenter, a teacher, without fortune, reputation, or human learning, has done more to form the disposition and shape the ideals of the leading nations of the world than all the winds and ocean currents, and all the stars of all the heavens, and all the seasons which have travelled with their buds and birds and snows and storms across the lands. The foundation of our civilization is not an idea or a philosophy, not a principle or a system, but a man. "I am the way, the truth, and the life." The Redeemer of the world is a man. The ideal toward which we move is a man. The music to which we march is the music of the words which he spake and speaks: "I am come that ye might have life, and that ye might have it more abundantly."

STATEMENT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.[1]

REV. J. B. CLARK, D.D.

The past three years have been marked by three events of considerable importance in our home missionary history. *The occupation of Alaska, the planting of Congregational Churches in Cuba,* and *the celebration of seventy-five years of National Home Missions.*

ALASKA.

The discoveries of gold in the Klondyke and at Cape Nome were naturally followed by an inrushing tide of gold seekers, who stood in need not only of gospel privileges but of personal relief under a climate of peculiar hardship and exposure. In these conditions the Home Missionary Society were quick to recognize a call similar to that of California in 1849, of Kansas in 1885, and of Oklahoma in 1893.

A pioneer missionary was made joint superintendent of the Home Missionary Society and the Sunday School and Publishing Society; he began work in April, 1898. Reaching Juneau he found a population of from four thousand to six thousand souls, scantily supplied with gospel privileges. Receiving a cordial welcome from the Presbyterian pastor on the ground, he opened a "Pleasant Sunday Afternoon Service" in a hall and gathered a Bible class for instruction and mutual inquiry. Subsequently this place of meeting, enlarged and made attractive, became a popular resort, especially for young men. "A Mutual Improvement Club" was formed and a large library of choice books was gathered by the solicitation among the home churches East and West.

On Douglas Island, not far by boat from Juneau, there was an immediate demand for a church, which was duly organized and a commodious house of worship built and dedicated. For many months our missionary had no helper but his efficient and faithful wife, while carrying the double burden of the new church at Douglas and the institutional work at Juneau.

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[1] Page 34.

Toward the close of the year, and when the Juneau enterprise gave promise of developing a more organized life, an earnest protest from the Presbyterian Board of Home Missions against the planting of a Congregational Church at Juneau led the committee to pause and finally to yield to the protest, not because of any lack of field, need, or opportunity, but solely on the ground of Christian comity. From the very beginning of the Alaska mission, the two denominations have worked in complete harmony, finding occasion on both sides, and more than once, to yield rights one to the other, for the good of the cause, and grateful for the privilege of being associated together in the redemption of our great Northwestern territory.

From this hopeful beginning at Douglas Island our own work has been extended during the past twenty months by the organization of the St. Bernard Congregational Church at Nome, on Norton Sound, which assumed self-support almost from the start; and the "Christian Endeavor Church," so called, at Valdez, near the mouth of Copper River, a growing town that aspires not unworthily to be one of the coming cities of Alaska.

From the nature of the case the wisdom of employing institutional methods has been recognized from the beginning, and, hand in hand with preaching and prayer, the reading room, the Improvement Club and the hospital have been freely used for the rescue and comfort of the people.

While the churches East and West have shown unusual interest in the enterprise, it is due to the Christian Endeavor societies of the land to acknowledge that the Alaska mission has been virtually adopted by them as their own, and that most of the support has been derived from this source.

CUBA.

The close of the Spanish War opened a new and most hopeful field of missionary effort in the island of Cuba, which the society felt itself providentially summoned to occupy. Its two Cuban churches, one in Tampa, Fla., and the other in New York City, were a special preparation for the new work. Immediately after peace was declared, members of these churches in large numbers began to return to their native island, taking with them their Christian faith and their Congregational principles. They were met by thousands of their kindred and countrymen, who had been taught by years of persecution to long for greater religious freedom. When

Dr. J. D. Kingsbury, of the Executive Committee, and Rev. E. P. Herrick, pastor of the Tampa church, being delegated by the committee, arrived in Havana in January, 1899, they were warmly welcomed wherever they went by men and women prepared for their coming, and who earnestly entreated to be organized into Congregational churches and supplied with Christian teachers and pastors. So fervent was the demand and so providential the events that led up to it, that the committee could not hesitate, and in May, 1899, Mr. Herrick, whose experience in Mexico as a missionary of the American Board, and whose later success at Tampa, eminently qualified him for the work, was commissioned our first missionary to Cuba. Meanwhile the charter of the society had been amended to include the West India Islands as a part of its constitutional field of missionary effort.

From the beginning the demand for churches and preachers has been far beyond our power to supply. The committee have moved cautiously that they might advance surely, and the result, even at this early stage, has justified their venture.

In Havana a church of about one hundred and fifty members has been gathered in the centre of the city, with flourishing out-stations and with preaching and Sunday schools in the western and southern suburbs. At San Antonio de los Banos, twenty-five miles west of Havana, a church of thirty members was organized, and Rev. C. S. Ventosa, a native Cuban, was ordained by council in February last.

At Cienfuegos, where Rev. A. de Barritt has been at work more than a year, a church of more than fifty members is the result. At Guanabacoa, a populous suburb of Havana, a mission of great promise under Rev. H. B. Someillan has been started, and at Guanajay, a city of nine thousand, Rev. C. W. Frazer, for many years our successful pastor at Key West, is just entering upon a work of peculiar hopefulness.

These are but first fruits of a glorious harvest. The missionary opportunities of Cuba are simply boundless. The danger of collision with other denominations is absolutely removed by the grandeur of the field. The Home Missionary Society has been manifestly ordained and equipped for the work, and thoughtful Congregationalists will pause long and reflect deeply before advising any change of policy that shall threaten peril to what is now an assured success.

THE JUBILEE.

The Diamond Jubilee of the National Home Missions was celebrated at Boston in May of the current year. The welcome of the churches of the city and vicinity was extremely cordial, and for three days Tremont Temple, beautifully decorated for the occasion, was the scene of an enthusiastic celebration. Seventeen states and territories were represented by life members and delegates. The history of the society was carefully reviewed from the beginning, and addresses concerning every phase of its work were made by carefully chosen and effective speakers.

Salutations were offered by the Presbyterian, Reformed, and Baptist Boards, by each of our own co-operating societies, by the United Society of Christian Endeavor and by the Massachusetts Home Missionary Society, within whose territory the meeting was held. No brief report can describe the unstinted good-will of these greetings or the missionary enthusiasm that marked the gathering from beginning to end.

The closing months of the seventy-fifth year preceding this great anniversary were made memorable by special efforts on the part of the churches to reduce the society's debt, and not the least joy of the Jubilee was the announcement, then made, that one half of the heavy burden inherited from years of financial distress had been ifted. Nor did the effort culminate with the meeting. Five months of a new year have now elapsed. The friends of Home Missions have continued to respond until the treasury shows a gain of $32,000 over the receipts of the corresponding months of the seventy-fifth year. It is this steady and growing loyalty of the churches that strengthens the Executive Committee in the hope that with careful economy of the work, and by seeking in all ways to command the continued confidence of the churches, they may be enabled to close the seventy-sixth year without debt and with a goodly surplus for the ever growing demands of National Home Missions.

STATEMENT OF THE AMERICAN MISSIONARY ASSOCIATION.[1]

REV. FRANK P. WOODBURY, D.D., NEW YORK.

The American Missionary Association reports three years of continuous and increasing prosperity in its service. During none of the last four years has the Association made a debt. After the payment of the former debt, forced upon the Association by the financial depression throughout the country and the sudden downward fluctuation in legacies, the Executive Committee pursued the conservative policy of making such cautious and gradual enlargement of service as would not risk indebtedness. As in the darker years, they had not retrenched the work suddenly and severely, but slowly and cautiously, so they proposed no radical enlargement of service in these more prosperous times. Painful as the appeals have been from different fields of missionary work, it was determined to adopt schedules of appropriations which were positively safe, and the result has justified the decision. Inasmuch as the great fluctuations in receipts from legacies, which has amounted to $95,000 in a single year, was the chief cause of the burden of debt in past years, the committee three years ago adopted the policy of conducting work within a reasonable expectation of receipts, and devised a plan for the equalization of current receipts from legacies from year to year. This plan has been in effect through the past three years. The current receipts have increased each year. An unusually large sum has lately been received from legacies, and upon this plan a moderate reserve fund of nearly $60,000 is now in hand for protecting against untoward fluctuations in legacies. In a word, as receipts in each of these three years have been used in the support of a growing work, a balance from the especially large legacies lately received has been saved as protection against that downward fluctuation which is sure to come at some time in the future.

In the South these last three years have witnessed a steadily growing service with increasing prosperity. The number of missionary instructors has increased from 395 to 474; the total of school pupils from 11,662 to 14,668; the churches from 202 to 228; the Sunday-school pupils from 15,059 to 17,347; the amounts

[1] Page 34.

raised by the churches for their own support from $26,961 to $48,895. These three years have witnessed a very remarkable growth in church work in North Carolina and Georgia. In the Indian fields similar advances have been made, particularly in our out-station work, the missionary out-statious having increased from 31 to 52.

A salient characteristic of these three years has been the appointment of members of the Executive Committee and Secretaries as visiting deputations for the personal examination of work in our mission fields. A deputation has gone through the South and reported its careful examination of many phases of our school work, particularly concerning the higher institutions. On its return, the committee expressed its respect for the spirit and method of the entire educational work. They reported that the policy which established our educational institutions in the Southern States was far-sighted, and has been justified. They found the organization of the schools, quality of the teaching force, course of instruction, text books used, and the general administrative management, worthy of high praise. Another deputation visited Porto Rico and examined our new work there, returning greatly impressed with the opportunities and the pressure of needs for both educational and evangelizing work in that crowded island. More recently a third deputation has visited our Indian missions in North Dakota, South Dakota Nebraska, Montana, and Oklahoma, examining not only school, but a good deal of out-station work, which is becoming more and more important each year. With one member of this deputation this visit was a review of a similar examination made nineteen years before. The report declared the progress during these nineteen years to be very great. Where they then saw pagans were now found reverent and docile members of the church, conducting their own Y. M. C. A. services, and glad to work at the various industries open to them. The contrast was immense.

During these fifty-five years the Association has been flexible to those changes which changed conditions have brought in. In its earlier years it carried on a foreign missionary service in Africa and the West Indian Islands, and a home mission work in the Northwest. But it withdrew from both its foreign mission service and its home mission work in the West, in order that it might devote itself more strenuously to the great and pressing work in the South. Just before the war the Association was aiding nearly a hundred and

fifty home mission churches in the West; at the close of the war it had withdrawn every missionary from that field but had under commission 337 missionaries in the South. These conditions came about normally under the influence of our supporters, who sent the bulk of their benefactions for the Southern work to this Association. So after thirty-five years of work there it has come to pass that the American Missionary Association, by organization, experience, priority of occupation, and services, believes that it is fully prepared to do the missionary work in the South in both church and school, for both white and black. From the time of the civil war the Association has carried on its work in both forms and for both races, establishing churches and schools as rapidly as conditions have permitted. Where the Association has planted schools it usually has been found necessary to establish churches, and as frequently, when the missionaries have founded churches, there has been a providential call for the schools. The one work has supplemented the other so that the call to both has been providential, not only among the colored but among the white population. It would appear that this field belongs pre-eminently to the American Missionary Association both by right of occupancy and by years of careful and successful culture in the establishment both of churches and schools. Suggestions have been made to us looking towards a separation of our educational from our church work, but the Association cannot separate its school from its church work. They are practically and necessarily one after being carried on by the same man and family. The school is needed for the church, and the church for the school. This is the judgment rendered to the National Council of 1892 by its committee of nine, whose recommendations were adopted by the Council. We quote from the report of this committee: —

"As to harmony, we are decidedly of the opinion that to give all church work to one society, and school work to another, on the same field, would bring such societies into closer contact with one another than now exists, without at all unifying the work, and that this would greatly increase rather than diminish the liabilities of friction."

Under present conditions the American Missionary Association approvingly reverts to the final judgment of this council committee, that "the existing basis of agreement will, in our judgment, if carried out in good faith, secure the harmony desired."

This association was established on the principles of an impartial

Christianity. It was and is a standing protest against race and class proscription. As President Tucker has wisely said: —

"The American Missionary Association had its origin in the idea of reaching the outside man and the outside races and seeing that whatever Christian civilization stood for to any man, it should stand for to every man, and what it stood for to any race, it should stand for to every race. It now says, with the quiet determination of the accumulated years, Christianity shall be applied impartially and Christian civilization shall follow in the wake of the Christian religion."

There are oppressed and proscribed classes and races to-day as there were at its origin. The forces of legislative enactment join hands with the forces of anarchy in proscribing and oppressing ten millions of our American people. It is all one anarchy; cheating at the polls, tricky statutes, revolver bullets, the hangman's rope and the incendiary torch; they are all anarchism. The bullet which shot down a despised federal officer in Georgia, with his wife and little child, because he was black, was as truly anarchistic as the bullet which murdered our President at Buffalo. The work to which the association has addressed itself from the day of its origin is not done. It is only begun. In its very first report the association said: "The extent of our operations as a society, and the amount of money contributed to our treasury, constitute no just indication of the progress of our cause." These words were then prophecy; they are now history. The money resources of the association have always been inadequate to the work before it. The work done constitutes but a very small share of the work which ought to be done. Yet the years which have already passed would indicate to the founders of the association the progress of their cause, as the history of the association is some sign of the depth, intensity, progress, and permanence of the Christian convictions which speak and act through it. The tabulated current receipts of the first one third of its history amounted to only three quarters of a million of dollars. This period ended at the close of the great war, but the emancipation proclamation only opened the door to freedom. To the negro race it was opportunity, not achievement. Freedom does not become the quality of a race by the signing of an individual name to a bit of paper — even if the name be 'Lincoln' and the paper a proclamation of emancipation. Though the negro race was no longer legally property for trading purposes,

it was still dependent and servile. During the next one third of its history the three quarters of a million rose to over four millions of dollars. Nor has there been any decay of interest and support during these later years, so far removed from the times of slavery and of the great war which destroyed it. The four million dollars of the second period have risen during the last third of our history to an aggregate of over six million dollars; and this sum does not include the Daniel Hand fund amounting to a million and a half of dollars.

The fundamental principles on which this work of the Association was established and has grown to such dimensions have been often and clearly defined and have been reaffirmed by our churches, associations, conferences, and national councils without a dissentient vote. It was organized as a free association to work for freedom. Its management and control are in the hands of its supporters solely. It has always sought to apply the forces of Christian civilization with Christian impartiality. It has always protested against an ostracism as cruel as it is un-Christian. It continues to affirm the principle of equal rights for all disciples of Christ, of every race, as essential to the fellowship of Congregational churches.

We repeat the statement of our plan of church and school work in the South because it is often misunderstand or misinterpreted. It is not to force different races together or to arouse the prejudice of the white South. We have nothing to do with the so-called questions of social equality. We have no theories which prevent our aiding two churches in the same town, one with a membership of white, the other of colored people. We have done this. We simply maintain that a Christian church should stand ready to fellowship anyone whom Christ fellowships; should deprive no man of his Christian citizenship because of his color or because he, his father or his grandfather, was once a slave. We maintain that there is no Christian reason why there should be either state or local organizations of churches which will not fellowship churches whose members differ in race. We seek to establish churches and other institutions which interpret Christianity as Christ taught it, and which will not yield a Christian principle for enlarged statistics. There are caste churches enough in the South; no more are needed. If Congregationalism can go there, true to its history, true to its real convictions, true to that gospel which successfully faced the bitter prejudices of Jew and Gentile with the broad invitation, "Whosoever will may

come," it becomes a mighty power to win both a place for itself and for other churches in time, to accept the same broad interpretation of Christianity.

TRIENNIAL REPORT OF THE CONGREGATIONAL CHURCH-BUILDING SOCIETY,[1]

FROM SEPTEMBER 1, 1898, TO SEPTEMBER 1, 1901.

REV. L. H. COBB, D.D., NEW YORK.

The Congregational Church-Building Society might begin its statement by quoting the first sentence of the report made at Portland, Ore., in 1898. That first sentence reads thus: "This statement covers the best triennium in the history of the Congregational Church-Building Society." Whether it will be safe to order the printer to keep that sentence set up as a starter for subsequent reports depends on several considerations, *e. g.*:

Will the work of church and parsonage building continue to press for the coming forty-eight years as it has the past forty-eight years?

No reason to doubt it.

Will pastors and churches and Sunday schools and Endeavor Societies and Ladies' Auxiliaries and benevolently disposed individuals continue to show the interest right through the twentieth century that they have been developing since Congregational church and parsonage building took an organized form in 1853?

Every reason to expect it.

Needs are better known. Our people have more money. The amount given to extend the coming kingdom is on the increase. People of means travel through the growing suburbs of our cities and the sparsely settled communities, so that they can see with their own eyes that this work must go on increasing in volume and energy. Why not expect that when all our churches become well informed and systematic givers to all the branches of benevolent work carried on by our denomination, every year will show an increase in gifts made and work done in the department of church and parsonage building?

If the average annual increase in the number of contributing churches continues to be as large as in the last five years, — which is 117 per year, — and if strong pressure continues to be brought to

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[1] Page 35.

bear on all our contributing churches, it is only reasonable to expect the time will come when our entire sisterhood of churches will stand behind their own organized benevolence with voluntary offerings abundant for their ever-growing work.

The Church-Building Society has been glad to answer nearly two thirds of the demands made on it during the last three years, so as to bring its list of aided churches up to 3,256, and its parsonages up to 768. Some 1,249 accounts with churches and parsonages have been closed, and these churches are treated in respect to these closed accounts as if never aided, while most of them treat the society as if they were under a perpetual obligation which they are still trying to meet by continuing to send contributions every year.

Two questions have confronted our Field Secretaries in their appeals for gifts to the work: —

1. Does not the society receive sufficient from loans refunded to answer all calls for aid by loan?

2. Ought the society to put large sums into expensive city churches?

A leaflet has been prepared, and circulated widely, comparing receipts from loans refunded with calls for aid in the loan department. The figures are as follows: —

Instalments on loans paid back in 1900	$35,123 19
Contributions from churches aided by grant, 1900	20,160 95
Instalments on parsonage loans paid back in 1900	20,181 24
Total received from aided churches in 1900	$75,465 38
Amount needed, over and above receipts from aided churches,	$134,687 38

As follows: —

Loans voted to 49 churches, 1900	$109,000 00
Grants voted to 97 churches, 1900	70,972 97
Parsonage loans voted to 50 churches, 1900	24,180 00
Total aid voted to applicants, 1900	$210,152 97

The current year shows a similar discrepancy between receipts and calls in this department, and in the grant department the discrepancy is still greater.

In regard to aid on expensive plants in large cities, this principle has guided the Board: That out of large legacies, or gifts from the living, large aid may and ought to be afforded; that the ordinary receipts ought first to be appropriated to smaller and less costly enterprises. It would be unfair to use the offerings of the smaller

and weaker churches in building where the site would cost several times as much as the entire property of the small country church that sends its small but generous offering.

And, on the other hand, it would be a suicidal policy to rule out all calls for aid to city and suburban churches now weak, but destined to become the financial supporters of our whole benevolent work a few years hence. The whole matter of rendering large aid is thus seen to be in the hands of those who have large means. If the spirit of God moves them to give by will, or, while living, lump sums for large work, the large work can and will be done; otherwise it cannot.

With abounding confidence in our growing constituency, the Congregational Church-Building Society looks forward to an annual increase in receipts till calls and cash shall balance, until not a church that ought to live shall be left long unhoused.

REPORT ON DISBANDED CONGREGATIONAL CHURCHES.

The National Council of 1898 asked the Church-Building Society and the Home Missionary Society to look up the history of disbanded Congregational Churches, and ascertain, as far as possible, in regard to their property.

Soon after the Council of 1898, a conference was held between the Secretaries of the Congregational Home Missionary Society and the Congregational Church-Building Society. As the matter related to church property entirely, the Secretaries thought the work could be done much more readily by the Congregational Church-Building Society. This was agreed to, and the Secretary of the Congregational Church-Building Society makes the following statement:

After the most careful and critical examination of the records kept in the office of the Church-Building Society, which have been very full and complete from the beginning, only three churches that have been aided by the Church-Building Society alone have gone out of existence without making any returns to the treasury of the Church-Building Society. These three churches are Fort Lee, N. J., the property having been sold on foreclosure to satisfy a mortgage that was on it; Poosepatuck, N. Y., which was an Indian church and became scattered, so that in a short time nothing remained of the church; and Philadelphia, Frankford, this last

becoming Presbyterian largely for financial reasons. These churches were all aided and all failed before grant mortgages were introduced into the business methods of what was then known as the American Congregational Union, now the Congregational Church-Building Society. The society cannot but congratulate itself that in all these years, and in bestowing aid upon more than 3,200 Congregational churches and more than 760 parsonages, so very small a percentage of the organizations have passed out of existence without any recognition of the obligations under which they were to the denomination for the aid they received in building houses of worship.

The writer of this report understood the suggestions of the Council to relate more particularly to the churches that were aided about the time the Church-Building Society began its existence, out of the Albany and Forefathers' Funds. These funds were really gathered before the Church-Building Society was organized, and were disbursed before the Church-Building Society began to put money into the building of churches.

A study of these cases is a striking illustration of the great difficulty of the work, especially in the newer States, at that early day. Every nucleus of Congregational families was desirous of having among them or near them a Congregational church building. It was not known and could not be known in many instances whether the location chosen was permanent or not. It proved in many cases that the houses were located at points from three to fifteen miles from what were finally to be permanent centres of population. Hence a considerable number of these churches were left, after a few years, out in the country, with few if any families remaining about them. A large number of other churches which were at a comparatively small distance from what were finally to be permanent centres, united themselves with the other churches formed at those permanent centres, and in most cases either disposed of their property or moved it to a site convenient for the new and permanent church.

From the record kept, 234 churches were aided out of the Albany Fund and 20 out of the Forefathers' Fund. The following tabular statement will show the record up to Sept. 1, 1901. The distribution of those funds, as a whole, is shown by these tables to be by no means a losing enterprise financially. A large number of the churches aided out of these funds have become strong, self-support-

ing churches, and through nearly all these years have been generous contributors to our denominational work. Only 23 of the Albany Fund churches and only 10 of the Forefathers' Fund churches have contributed nothing since they were aided, while 82 that were aided out of the two funds have contributed a much larger sum than they received. Ten have contributed back the same amount they received, and of those who have not contributed the full amount, 139 have contributed something, — in some cases a very large proportion of the amount of aid received, — and are contributing still. The fact that already there have been $7,800.32 more contributed back by these aided churches than they have received is a very encouraging one. It is the purpose of the Church-Building Society to watch every one of these churches that are still living, and encourage them to the very utmost to continue contributions, and to give very special and most encouraging attention to a number of the churches that have been dropped from our Year-Book that are still alive, and hold the church property which these two funds enabled them to erect between the years 1853 and 1857 : —

ALBANY FUND.

State.	No.	Paid Out.	Paid Back.	Gain.	Less.
Connecticut	4	$950 00	$987 43	$37 43	–
Illinois	40	8,885 03	17,038 77	8,153 74	–
Indiana	7	3,400 00	2,467 30	–	$932 70
Iowa	33	9,506 00	8,064 14	–	1,441 86
Kansas	1	300 00	2,706 42	2,406 42	–
Maine	10	1,600 00	728 64	–	871 36
Massachusetts	3	650 00	89 14	–	560 86
Michigan	33	8,637 00	8,360 98	–	276 02
Minnesota	4	1,200 00	2,354 74	1,154 74	–
Nebraska	1	300 00	3,360 84	3,060 84	–
New Hampshire	2	500 00	22 16	–	477 84
New York	12	3,458 00	4,880 67	1,422 67	–
Ohio	30	7,750 00	4,895 50	–	2,854 50
Pennsylvania	2	600 00	77 00	–	523 00
Vermont	4	800 00	397 14	–	402 86
Wisconsin	48	8,652 50	7,455 20	–	1,197 30
	234	$57,188 53	$63,887 07	$16,235 84	$9,538 30

FOREFATHERS' FUND.

State.	No.	Paid Out.	Paid Back.	Gain.	Less.
Iowa	8	$2,030 00	$1,546 68	–	$483 32
Kansas	9	2,500 00	4,341 22	$1,841 22	–
Oregon	3	882 44	626 32	–	256 12
	20	$5,412 44	$6,514 22	$1,841 22	$739 44

Net Gain, Albany Fund $6,698 54
Net Gain, Forefathers' Fund 1,101 78

Total Net Gain $7,800 32

ALBANY FUND.

State.	No.	Paid More.	Paid Less.	Paid Same.	Paid Nothing.	Aided by A. C. U. and A. F.	Amount still due.	Paid to churches that have contributed nothing.
Conn.	4	2	2	–	–	–	$211 88	–
Illinois	40	20	18	–	3	4	2,929 85	$500 00
Ind.	7	1	3	1	2	–	1,268 89	550 00
Iowa	33	11	16	2	4	6	3,048 70	1,031 00
Kans.	1	1	–	–	–	–	–	–
Me.	10	2	8	–	–	3	1,054 64	–
Mass.	3	–	3	–	–	–	473 29	–
Mich.	33	11	21	1	–	6	4,487 33	–
Minn.	4	2	2	–	–	1	469 91	–
Neb.	1	1	–	–		–	–	–
N. H.	2	–	2	–	–	–	477 84	–
N. Y.	12	5	4	1	2	1	1,348 44	600 00
Ohio	30	4	21	2	3	4	4,536 21	1,100 00
Pa.	2	–	1	–	1	–	523 00	300 00
Vt.	4	1	2	–	1	1	402 86	100 00
Wis.	48	12	27	2	7	5	2,074 68	450 00
	234	73	130	9	23	31	$23,307 52	$4,631 00

FOREFATHERS' FUND.

State.	No.	Paid More.	Paid Less.	Paid Same.	Paid Nothing.	Aided by A. C. U. and A. F.	Amount still due.	Paid to churches that have contributed nothing.
Iowa	8	3	4	1	–	2	$731 74	–
Kans.	9	5	3	–	1	8	531 90	$300 00
Ore.	3	1	2	–	–	–	298 78	–
	20	9	9	1	1	10	$1,562 42	$300

TRIENNIAL STATEMENT OF THE AMERICAN BOARD.[1]

REV. JUDSON SMITH, D. D., SECRETARY.

In presenting to the National Council a compact summary of the work of the Board for the three years which have elapsed since the meeting in Portland, Ore., the aim is not so much to give a detailed statement of facts as to indicate the direction of movement and the signs of progess. There is no time for the full story, thrilling and inspiring as it is and it is not needful to rehearse it here to those who have followed it in magazine and reports month by month and year by year.

Twelve years since, in making a similar statement to the National Council assembled in Worcester, Mass., I had occasion to speak of the World's Missionary Conference, then recently in session in Exeter Hall, in London. To-day I have to speak of a still more significant and impressive gathering — the Ecumenical Conference on Foreign Missions, in session in Carnegie Hall, New York, during the last days of April, 1900, in the convening of which, and in the preparation for which, the Board had an honorable share. The representation of the Protestant Missionary Societies and missions of the world was numerous and distinguished. At least 2,000 delegates were present from Great Britain, the Continent, Australia, and from all parts of the United States and Canada; of missionaries present from well-nigh every mission field of the world there were above 800, a greater nnmber, it is believed, than were ever gathered in one place at the same time in all the Christian centuries. The range of subjects was wide, the discussions able, the public interest unprecedented. For eleven days, in more than seventy distinct meetings, the audiences steadily grew, Carnegie Hall being frequently crowded to its utmost capacity; and the enthusiasm increased day by day, and reached its climax in the farewell meeting. The busy city of New York was deeply stirred; the daily press devoted page after page to reports of the proceed-

[1] Page 36.

ings; and to a good degree the whole nation gave attention throughout all these days to the discussion of the principles and relations, the methods and success, of this majestic enterprise.

THE DIMENSIONS OF THE WORK.

The changes which these three years have witnessed pertain chiefly to the internal features and results of the work. In number and location and population accessible, the missions of the Board remain the same as three years since. No important change in methods has been found needful; the same agencies are still in use; the great aim is the same as that with which the work began fourscore and ten years ago. Gradually the evangelistic work is passing more and more into the hands of native preachers; mission schools and literary work are commanding a greater part of the time and strength of the missionary force. Twenty missions, reaching around the world, including 1,350 strategic centres of labor, wisely chosen and mutually sustaining each other, and giving access to a population not otherwise approached by the gospel, of not less than 80,000,000 souls, constitute our portion of the wide field. The Turkish Empire, the gateway to the East, with its manifold problems, we occupy alone. We are in the very centre of the vast populations of India, China, and Japan, along with many other societies, facing the false faiths and ancient civilizations. In Africa and Micronesia we deal with heathenism in various forms and with undeveloped peoples, for whom we must furnish written languages and the instruments of civilization, as well as the message of the gospel. In Austria, Spain, and Mexico we seek to make known a pure faith amidst such superstition, to awaken evangelical life amid formality and spiritual death. The problems are many, the phases of life most diverse, the methods as varied as the situations; but spiritual destitution reigns alike in all, and the same message — the gospel of our Lord Jesus Christ — is addressed to all. There are dark places in Christian lands, profound need of the gospel in the heart of our great cities and on our frontier; but these places, one and all, are light itself compared with the dense heathenism that prevails in China and India, in Japan and Africa, where the name and fear of God have never been known, and despair is mastering the human soul.

THE MISSIONARY FORCE.

In charge of this great enterprise, reaching so many lands and such varied peoples, involving several distinct but co-operative lines of effort, there are now 544 men and women who bear the commission of the Board. By their side, in happy harmony with them, sharing all their burdens and carrying the evangelical influence to an ever widening circle, is the compact body of native laborers, numbering 3,483, and steadily assuming a larger and larger part in the development of the field and the care of the work, and destined at length to supersede the foreign force and carry the work on to completion. This large force of native helpers does not by any means derive all its support from the missionary treasury. Most of the native pastors are supported by their own churches, not a few of the teachers have a part or the whole of their salaries from native sources. The native gifts for all these purposes amounted last year to $147,879, more than a fourth as much as all the contributions to the Board in this country for the same period.

The number of missionaries for the three years past, respectively, is as follows: for 1899, 529; for 1900, 539; for 1901, 544, showing a slight gain from year to year. When we compare the present force with that of ten years ago, in 1891, when the missionaries numbered 538, it is plain that neither have the churches been overtasked in support of the force in the foreign field, nor have other forms of Christian work been unduly depleted to meet the call from abroad. The growth in the native agency is somewhat larger: in 1899, 3,155; in 1900, 3,472; and this year, 3,483. Ten years ago the native laborers numbered 2,164. Happily the value and influence of this arm of the service increases much more rapidly than its numbers.

The appointments during the years under review have been fewer than the actual needs of the missions required; the committee has felt itself obliged by the financial condition of the Board to make only such appointments as would fairly keep the force from shrinking. There are to-day at least a score of stations which call for an additional family in order to keep pace with the advancing work; and the openings for new or enlarged work for which no provision is made would call for twice as many more. At the same time it should be said that the number of satisfactory candidates for missionary service who have been turned aside for want of means to

send them to the field is exceedingly small. The number of young men and women in our higher schools practically devoted to missionary service whenever God shall call is so great as to assure us that when the means to send them are found, all these needs will be quickly met. It is a pleasure to state that the men and women who have been commissioned during these years maintain well the high standard of qualification and native power which has distinguished the service in all past years. This majestic service still has as resistless a charm for the large-hearted, wide-visioned and aspiring youth among us as when at first it drew our choicest and our best.

THE MEANS AT COMMAND.

The call to the foreign missionary service comes to the great body of Christian people as an appeal for gifts with which the work is to be sustained and advanced. The few give personal service; the many provide the means. The record of the gifts to the Board from year to year shows how widely this call is heeded and how warm and generous a response is made. Although the total amount still falls short of the demands and opportunities of the work, it is cheering to note that the number of donors increases steadily from year to year. The receipts of the Board during the past three years, outside the income of all investments and including the donations from the Woman's Boards, as presented in the annual reports, are as follows: For 1898–99, from donations, $541,980; from legacies, $102,220; total, $644,200. For 1899–00, from donations, $583,074; from legacies, $154,883; total, $737,957. For 1901, from donations, $572,743; from legacies, $124,627; total, $697,370. The average for the three years is $565,932, donations, and $127,243, legacies; a total of $693,175.

Cheering as this report is in many respects, it is the simple truth to say that the work of the Board in no one of its twenty missions has received during these three years an adequate support. This is true in part, we are grateful to say, because the work itself has expanded and grown beyond our resources. The call is a clear one to our churches, one and all, and to all the members thereof, to provide a large additional sum from year to year, so that the fruit of past success may be duly preserved and so that a proper advance in the work may be made possible. While there are compensations of a certain sort accompanying the limited appropriations of these last years, and the native churches have been in not a few instances

healthfully stimulated to larger efforts toward self-support, it is firmly believed that there are more instances in which work that had in it noble promise has been weakened or altogether lost for the want of sufficient support. If ever there was a trumpet call for generous giving, according to our ability, to a work that commands the admiration of the intelligent world, it is this call for the support of the missionary work in the care of our churches.

THE EXPANSION OF THE WORK.

Whatever disappointments or regrets the record of new missionaries sent to the field or of resources at command may awaken, the survey of the mission fields and of the progress of the work therein is cheering and full of hope. We attempt no detailed sketch, but present certain facts which especially command attention.

Three years since, the war with Spain was in progress and its issues but partly foreseen. The treaty of Paris ended Spanish rule in the Western Hemisphere and in the Far East; set Cuba free, transferred Porto Rico, Guam, and the Philippines to the control of the United States, and the Caroline Islands to German jurisdiction. The annexation of the Hawaiian Islands was effected in the same year. The circumstances of our missionary work in the Pacific Islands were thus materially changed. Ponape has been reoccupied after ten years' exclusion; a new mission has been inaugurated at Guam; upon the basis of special pledges for that purpose, it has been decided to open a station in the Philippines. A chain of missionary stations reaching quite across the Pacific is thus to join us still more closely to China and Japan.

In Africa a brighter outlook greets us than for many years. Provision has been made for industrial training in the East African Mission, and all other forms of work will receive a new impulse. The West African Mission has come to a period of great enlargement; new schools are called for in the out-stations, as the attendance has more than doubled within three years; congregations are enlarged, medical work takes on new proportions, and a revival spirit broods over the field. In the Zulu Mission we note a new spirit of self-respect and confidence, a capacity and disposition to work together in church and school and in political life,—the clear evidence of growing power and sense of responsibility. Nothing could give brighter promise for the future.

In India there is an advance in nearly every line of missionary

effort far beyond the record of any previous period of three years. Famine and pestilence have rested with crushing weight at many points; but even out of these experiences there has come enlargement of opportunity through the ministration of famine relief, the opening of orphanages, the exhibition of Christian sympathy and love. The days of sowing, of slow progress and patient toil, are succeeded by the days of harvest, of swift advance, and of approaching victory. The missionary has won a place of profound respect and love, and his counsel and influence are powerful as never before in shaping the life of communities, form of institutions, and public policies. We have waited long; we have invested precious life and treasure; but rewards are ample and the outlook inspiring to the last degree.

The cheering situation in Turkey, reported three years since, not only remains, but the elements of cheer have been much increased. The colleges and schools are crowded with students, the choice youth of Armenian, and Greek, and Bulgarian communities, making ready for distinguished service and wide influence; while the orphanages, the inheritance from the days of massacre, are proving the fruitful centres of a new and noble life for all the communities to which they belong. It is a glorious illustration of the recuperative powers that reside in the Christian Church. No fires can consume her, no sword can slay her; upon the gallows built for her her enemies shall hang.

These three years have brought a most inspiring change to the situation in Japan. The reaction against the missionaries and their teachings have run their course, and the evangelical influences have regained the ascendency; the management of the Doshisha has returned to its former character, and this central institution of our mission rests once more, and we believe permanently, upon its original Christian foundation; the theological department has reopened, and is training men for the evangelical ministry; and, as if in attestation of the Divine blessing on this happy issue, a deep and widespread revival, in which all missions join, is drawing men by hundreds and thousands to personal faith and service toward Jesus Christ. This is cause for thankfulness, unfeigned and universal.

The three years past have been most fateful in the history of China, and in her relations to the world at large. The reforms of the emperor in the summer of 1898; the palace *coup d'etat* by which reform was throttled, and the Empress Dowager became the leader of a fierce

and bloody reaction; the rise of the Boxers in the province of Shantung, who soon became the agents of the empress's will in driving all foreigners and all things connected with them out of the land, until scores of missionaries and thousands of native Christians were slain, and millions of property destroyed, culminating in the siege of Peking, in which Boxers and Chinese soldiers joined the mob in seeking to murder ambassadors, marines, civilians, and missionaries shut up in the British legation, — these events are too recent, too well known, to be recited here. Their bearing on the missionary work is the point of chief interest in this report. These troubles affected the central and southern provinces of China but slightly; and there events have long since resumed their usual course, with indemnity for all losses settled on the ground. The Shansi Mission suffered most. Its property was destroyed or confiscated, all the mission forces in the field were massacred, the native Christians were impoverished, and more than half their number slain. The North China Mission lost property worth nearly half a million dollars, three of its number were massacred, many hundreds of its native adherents were slain, and all driven from their homes. Five of its seven stations were in ruins, and its work interrupted. But all is not lost. These missions are not destroyed. Mission work in North China is not abandoned. The settlement in Peking between the Powers and China opens the way for the resumption of work. Indeed, work was resumed immediately on the raising of the siege in Peking, Pao-ting-fu, and Tientsin. Plans for rebuilding are under consideration, missionaries are returning to their posts, and the purpose is announced to re-establish the work everywhere as soon as this can wisely be done. The thought of retreat is not entertained for a moment. Those martyred dead, fallen in a glorious cause, shine with a celestial light; those places, wet with the blood of native and foreigner alike, speak to us with a voice no one can resist, and make it impossible for us to withdraw. China is now twofold a part of Christ's inheritance, and we must wait and toil with him till her heart is won, and her millions bow adoring at his feet.

WORK FOR WOMEN.

The work of the women in our churches in behalf of their sisters in mission lands maintains its full proportions and value. It is not the actual contributions of money for the work of the Board, great and indispensable as those are, which constitute the chief significance

of this work. The labor and self-denial involved, the intelligence and enthusiasm, the thought and prayer put into it, the training which is given to the young in a knowledge of missions and love for them, are an inestimable gain to the cause, and do much to keep open and full the very springs from which the work is reinforced. The volume of these gifts is impressive, and its steady maintenance from year to year contributes much to the strength and stability of the enterprise on the field. The sums from these sources for the three years past, respectively, are as follows: $200,110, $214,774, $198,655, making an average of $206,769 per year, about two fifths of the yearly receipts of the Board from donations. The officers of the Board cannot express in too strong terms their appreciation of this noble gift, and of the large share in the work abroad which our Christian women thus assume. Anything which should dampen this zeal, or diminish these contributions, would be a direct and serious blow to the vigor and success of our great missionary work. In the healthful development of the missionary enterprise a large and vital part of the effort is directed toward the education of girls, and the uplifting of the women of the land. Christian homes, presided over by educated Christian women, are indispensable to real and permanent success; and it is this central part of the great problem which the Christian women among us attempt, and to which they especially devote their gifts and labors and prayers. Work for women has developed rapidly during these later years, perhaps more rapidly than most other parts of mission work; but it was slow in appearing, and has not yet grown beyond its proper proportions.

The impression received from this wide survey is that of a broad and expanding work, wisely planned, ably conducted, signally owned of God, and of surpassing significance, in which it must be the supreme privilege, as it is the plainest duty, for every church in our communion, and for every member in every church, to have a personal and enthusiastic share.

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.[1]

REV. GEORGE M. BOYNTON, D.D., SECRETARY AND TREASURER.

This society was organized in 1832, nearly seventy years ago. Thirty years later it absorbed the Doctrinal Tract and Book Society, since which time it has been the only publishing agency of the denomination. From a very early day its publishing was largely for the children and the Sunday schools, which it endeavored to reach mainly through the home missionaries occupying the ground, though it had a few missionary agents in what was then the West, from New York to Iowa.

The modern period of the work of the society began with its second half century, with the policy of employing superintendents and missionaries to visit the churches to stimulate and improve their own Sunday-school work, to encourage them to organize branch schools, and to explore regions without religious influences or organizations and plant Sunday schools among them as the possible beginning of full Christian work; also to supply these new and all needy fields with our own Sunday school and other literature, either gratuitously or at such reduced cost as might be necessary to their successful existence. This has been the distinctive work of the society for the nineteen years which have elapsed since that time, of the success of which those who have known the work best are most assured.

During the last three years the number of new schools reported as organized was 1,337, not quite so many as in the preceding triennium, owing to unfavorable conditions and lessened population in some of the agricultural States. We do by no means claim that all these are permanent or prominent. The changes of population occasioned by crop failure and railroad changes, the incoming of other denominations, and many other causes often make the continuance of the work which we have begun either impossible or unnecessary. We try to occupy what are called strategic places, and those which we hope may strengthen the work of our denomination, but we also try to meet the needs of the people for the

[1] Page 42.

gospel without regard to the future, and while many of these last efforts fail, from among them come some of our most surprising reinforcements of strength. Not every seed sown in the wilderness, or even in the garden, comes up to maturity and fruitage, but we are told that no word of God shall return unto him void, but it shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it. So, if we have ministered to some of Christ's poor and neglected ones for a time only, and they scatter, or some other organization reaps the harvest, we rejoice that we have had a hand and a heart in the work if only for a while. About one in ten of the 7,500 Sunday schools we have planted has grown into a church of our own order, and four fifths of these, at least, are now in our Congregational Year-Book. To have had a part in this growth of the denomination is a sufficient reward. We plant, the Home Missionary Society waters, and God grants the increase.

Meanwhile we must feed the babes we find. The preparation of our lesson helps for teachers and scholars has absorbed the attention of a considerable corps of editors and assistants. In joint meetings for consultation and for planning the work, by diligent care in all its details, by the most careful proof-reading and mechanical execution, we have tried to provide the aids to the study and understanding of the Scriptures, and, above all, we have tried by devout study to get at the mind of the Spirit. It has been a harder task than it once was to keep in mind the results of modern scholarship, the things on which most careful students are now agreed, and the somewhat changed and changing view of the Book we study, and to keep supreme the great fundamental truths which the Bible was given to teach, and not to say a word to lessen reverence for it as our great spiritual guide. First, we have tried to take the Bible at its own rather than at a traditional valuation. Second, we have tried to find out what each writer meant for the age to which he spoke. Third, we have represented history as history, poetry as poetry, and parable as parable. While there have been some criticisms from without, our own denomination in its enlightened judgment has not fallen in with these strictures, but has apparently approved our word in the main by its continued and increasing patronage and by many good words of commendation.

We are glad to announce that we have, in an advanced stage of preparation, a new hymnal for Sunday schools, which we trust will meet with a careful examination and a wide adoption by our

schools. Especial care has been given to the selection of hymns which are a fitting expression of the religious feelings which are natural and appropriate to the youug, mated with tunes which are of musical merit, while vivacious and easy to be learned. We hope by this book to make a real advance in the character of the service of song in our Sunday schools.

During the year we have also secured to the denomination its oldest denominational paper, " The Congregationalist," which, if we had not purchased it, would probably have been sold to others and lost to Congregationalism. The change has been one of proprietorship and business management. The directors will annually elect the editor-in-chief as one of its heads of departments, and also a committee to advise in regard to the editorial and business management. The editor and his staff are responsible for the general conduct and special contents of the paper. It is, we think, fully understood both by our declarations and by the experience of six months, that our society as a missionary organization has no relation to it different from that of the other five national societies. We claim no inside track or special privilege and desire none. The paper is for the denomination. The effect of this transfer has fulfilled the hopes of those who were most sanguine regarding it; both its circulation and its advertising income have continued to increase since the transfer, and from all that we hear its readers are satisfied as fully as ever with its conduct and contents.

The relation of the general book and publishing business to our missionary work is intimate. Besides furnishing the denomination with appliances for all its work, and putting within its reach the most valuable books of its own and of all publishers, supplying our soldiers in the field with fixed ammunition and with food, it is the largest donor to our missionary work. During the last three years the directors have transferred twenty thousand dollars from the profits of the business to the missionary work. This business of the denomination has not been neglected. The directors have donated much time and thought to its success. The business management has been untiring in energy and enterprise. All connected with this, as with the other departments of the society, have put their best into the work, and unite in asking the good-will and co-operation of the whole body.

It is impossible to discriminate with accuracy the special spheres of those in the missionary work. The administration, the collect-

ing, and missionary agents, are all missionary men. Our Field Secretary is in reality superintendent of the Middle States still, though holding an important relation to the larger field. When our superintendents go to ask the churches for their co-operation, they go also to confer with the pastor and superintendent in regard to their local Sunday-school work and as to the possibility of extending it by branch or mission schools. They are interested to advise as to best methods, and to do anything in their power to stimulate this branch of the church work.

Meanwhile, it is the missionary work which is the end and aim of all. The editorial force desire to teach the Word of God, to lead to the love of God and the life of Christ. The business men seek to spread the good seed broadcast that it may bear much fruit to the glory of God, and those connected with the missionary department carry the seed, plant it in faith, and water it with prayer, and thus far have had continual occasion to rejoice in the harvest.

As this brief report has represented the different departments of the society as one in their object and interest, it may be necessary to repeat, what has been often explained, that, as to their income and treasuries and expenditures, the business and missionary departments are absolutely independent. All expenses, editorial and publishing, are borne by the business department and the profits are accredited thereto. All money contributed to the society goes into the missionary treasury and is used only for missionary work. An appropriation is made annually from the profits of the business department to the missionary department, to be used especially in the home expenses, and to relieve the missionary treasury from the percentage otherwise needed for the administrative and clerical work. This appropriation has never been more than ten per cent of the total receipts for this purpose. Two things should especially be noted; first, we are dependent on the annual gifts of the churches and Sunday schools for the support of this pioneer work. Second, there is not the slightest risk that a single dollar given will be used except for missionary work.

REPORT OF THE CONGREGATIONAL EDUCATION SOCIETY.[1]

REV. EDWARD S. TEAD, SECRETARY, BOSTON, MASS.

It is a truism — perhaps we have repeated it too often — that the Congregational churches demand an educated ministry. It takes both common sense, sanctified, and a large intelligence to successfully maintain a church of our order.

Since the day when the first settlers on these shores promised, "to the end that learning may not be buried in the graves of our forefathers," and devoted a fourth part of all moneys raised by taxation to the establishment of the school, and founded Harvard and Yale that the churches might have "an educated and godly ministry," to the present, this high purpose has marked our branch of the Church Universal. In some instances, and for a little, they have not held to this aim under the pressure for Christian workers in our rapidly developing West and in our great cities. But that era has mostly passed and, through a costly experience, we are finding an original requirement should be maintained.

The Education Society was first formed to aid "needy young men of piety and ability in acquiring an education for the Gospel ministry. Not a few such would otherwise be much hindered, if not altogether unable to reach that result, by the necessity of earning their own support during their student days. The church, it was thought, could well afford to help itself by thus assisting its chosen youth.

Since the organization of this society in 1815, between eight and nine thousand persons have been its beneficiaries. Most of these have honored — many in an eminent degree — the trust thus reposed in them.

While the importance of the ministerial office has much changed in the popular estimation, still this work is held by many to be as imperative as ever. This is not the time nor the place to discuss that question. I am simply to make some report of what your society is attempting at present.

During the last year we have distributed nearly $7,000 among 139 candidates for the ministry, in our various seminaries and colleges. While, by the nature of the contributions received, the directors do not feel authorized to restrict these grants to the form

[1] Page 42.

of a loan, yet that method is now strongly advised in every case. Neither do they feel justified in offering them only on conditions of superior scholarship, though fair attainments in this particular are required. By either method the self-respect of the applicant is preserved and he feels that he is not accepting the dole of charity. It may be of interest to know that the various beneficiaries of the society, in other days, were asked a few years ago if they could and would refund, in whole or in part, the sums they had received. A large number did willingly respond, some sending the full amount with interest on the same, and so several thousand dollars were returned to the society's treasury, enabling us to send it forth again on its helpful errand.

But we do not lay much stress on the duty of aiding our future ministers by gifts of money. We are well aware of the eager pressure of applicants for every important and even obscure vacancy in our churches, albeit not all from those trained in our denominational schools and ideas. Ours seems a fair preserve for hungry hunters of every name and record. It might be a blessing if, for a while, we were unable to find nearly enough ministers, good and indifferent, to stand on our pulpits. From a *glut* to a *famine* in the clerical market would be a novel experience, and appreciation for the man and the office may be possible only thus. Soliciting funds to equip men who will pester the life out of church committees is not a promising occupation for anybody. We send forth none to do it. We grow optimistic and fall back on the general law of demand and supply, which will work on, as heretofore, under the wise guidance of Him in whose kingdom each one finds his place.

Our chief service has rather become that of aiding our new and struggling colleges and academies to offer their students the very best educational advantages. We are expending by far the larger part of our receipts in the payment of deficits in their current expenses, and, where a vigorous effort is being made to cancel a burdensome debt or raise an endowment, offering substantial amounts on condition that the whole is secured. To this end, we are sending our most acceptable and efficient Western Secretary — Dr. Clifton — into the States and communities where these schools are located, and where he uniformly conducts successful debt-raising campaigns. He is fast winning the honorable name of "Educational finangelist." We are thus setting one and another of these enterprises upon their feet, in a happy independence of any society.

We have in this way expended the last year nearly $60,000. Four colleges, "Pomona" (California), "Fairmount" (Kansas), "Fargo" (North Dakota), and "Rollins" (Florida), are now upon our list. Each of these, it may be presumed, feels that the directors fail to appreciate their special need, because larger appropriations are not made. Sometimes the conditions seem desperate, and much personal privation is calmly borne by those in charge of them. Small salaries unpaid excite bitter thoughts toward an organization which is mistakenly supposed to have guaranteed them a reasonable living. But the society can only give of what it receives. *It is more than ever determined to avoid a debt.* We are confidently hoping that this demand will gradually cease as the colleges become endowed and the newer States are provided with proper educational facilities. Now we are turning our attention more particularly to the academies which our and their notable benefactor — Dr. Pearsons — says will henceforth chiefly receive his aid. Of these, we have at present twenty-one on our list, including several of the New West schools, which have come by transfer under our care. These are indispensable in regions where good High Schools do not exist. It is supremely important that the instruction of our young men and women be under distinctly Christian teachers and those who are in cordial alliance with our churches in their holy efforts. An unreligious, though cultured, civilization has within it the sure elements of its own overthrow. Most gratifying reports are received from many of these institutions — grateful for the relation they hold to the society. Since the union of the Education Society with the New West Education Commission — a union made in the hope of economy of administration — the *economy* has been mainly on the part of the contributing churches, which, for the enlarged work, have not begun to give what they did for the two causes separately, but appear to rejoice that they are relieved of *one* applicant for their donations. They are grateful that one beggar has at last died. As a consequence, the Education Society has been obliged to share its already too inadequate stores with another very lusty dependent. Aside from the small returns from the property, formerly held by the New West Commission, special receipts for our work among the Mormon settlements have almost ceased.

If our people, East and West, are thoroughly persuaded of the educational missions of Congregationalism, then let them more gen-

erally and generously recognize this their appointed agency to that end! If they still acknowledge the claims of missions anywhere in the earth, let them see to it that this society, which largely equips those who go forth, under our denominational standards, among the nations does not lack for ample means! If they pride themselves on their patriotic spirit and service, — and who may more properly than the Congregationalists, — then let them more widely and munificently endow this their own creation, which is training up our youth to become laborers in every department of noble activity in our broad land! The Christian scholar, well disciplined by faithful study in the academy and college, which our timely assistance has made possible, *may* go forth in varied callings to a greater success and a wider influence than is given to many a pastor, made such through donations of money from our treasury. The pulpit is no longer the *only* "throne of power." It rests, as never before, on the consecrated, intelligent, broad-minded support of men and women, who distinguish between wisdom and knowledge, and who esteem nothing valuable in learning which does not have its inspiration, development, and end in Jesus Christ.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council, —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's Catholic Church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special sessions

whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each.[1]

III. *Officers.* 1. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations. The moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself.[2]

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

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[1] See Minutes, page 35.

[2] Page 35.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the council.

IV. *By-Laws.* — The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a

pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists because in the present condition of our common Christianity we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the Holy Catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, and former moderators, persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons,

the moderator, the secretary, the registrar, and the treasurer *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in their own number or in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publishing committees are authorized to meet immediately after the close of the session.

They shall lay out a definite programme for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and

it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first-named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue unless the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every morning and evening shall be given to meetings of a specifically religious rather than business character.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is

directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect, together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practise, with the following explicit modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn

alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members, and by a two-thirds vote of those present and voting, may order a vote to be taken upon the pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the Chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

CHARTER — TRUSTEES OF NATIONAL COUNCIL.

The following was adopted by the National Council, 1886 : —

Whereas, The General Assembly of Connecticut, at its session, January, 1885, passed the following act of incorporation : —

"*Resolution incorporating the Trustees of the National Council of the Congregational Churches of the United States.*

General Assembly, January Session, A. D. 1885.

Resolved by this Assembly, —

Section 1. That Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones, Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin, and such other persons as may be associated with them, and their successors, be, and they hereby are, constituted a body politic and corporate, under the name of The Trustees of the National Council of the Congregational Churches of the United States.

Sect. 2. The object of the corporation is to do and promote charitable and Christian work for the advancement of the general interests of the Congregational churches of this country in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States ; and said corporation may co-operate with any other societies under the charge and control of churches of the Congregational order in the United States.

Sect. 3. Said corporation may acquire, by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purpose of its creation, not exceedfng sixty thousand dollars in value, and may make any contracts for promoting its objects and purposes, not inconsistent with law.

Sect. 4. The said National Council may make rules, orders and regulations for the government of said Board of Trustees, and said Board shall, at all times, be subject to the direction and control of said Council.

SECT. 5. The persons named in the first section of this resolution shall be the corporators under this charter, until the appointment of Trustees by said National Council, at its next regular meeting, which Trustees, when so appointed, shall be the successors of said corporators, with all the powers conferred upon this corporation, and said Council may fix the number of said Trustees and their terms of office, and may provide for filling vacancies in their number.

SECT. 6. This act of incorporation shall take effect when accepted by a majority of the persons mentioned in Section 1 hereof, and by said National Council at its next regular meeting."

And *whereas*, The persons named as corporators have unanimously accepted the aforesaid act:

Resolved, That the same be, and it is hereby, accepted by this Council.

Resolved, That this National Council, by this act, constitutes and empowers its provisional committee for the time being as the Trustees incorporated by the foregoing act, who shall have in charge and administer all moneys and other values belonging to it, or which may be contributed, bequeathed, or intrusted to it, limited only by their charter, the acts of this Council, or the expressed will of the donors.[1]

Resolved, That these Trustees shall hold office during the period of three years, or until their successsors are appointed. They may choose their own officers; adopt all needful rules; meet from time to time, as there is need; fill vacancies in their number occasioned by resignation or disability, during the intervals between the regular meetings of the Council; and adopt such measures to secure the ends of their appointment as seem to them expedient. Not less than four members shall constitute a quorum at their meetings for business, and they shall keep a full record of all such meetings, and report to this body.

At a meeting of the Trustees held at Memorial Hall, Hartford, Conn., Friday, Feb. 4, 1887, the report of the committee appointed by the National Council, Messrs. Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, of Connecticut, "to prepare by-laws for the Trustees of the National Council," was presented, accepted, and, after amendment, adopted as follows: —

[1] See Minutes, pages 40, 41, 122, 123.

By-Laws.

1. The officers of the corporation shall be a president, vice-president, fifteen directors,[1] or such other members as may constitute, for the time being, the provisional committee of the National Councils, also a secretary, treasurer, auditor, and a finance committee of five persons, of whom the secretary and treasurer, if members of the corporation, shall be members *ex officio*.

All these officers shall be elected by ballot, and shall hold their respective offices for the term of three years, unless removed by death, disability, or resignation; that is to say, from the time of their election until the first meeting of the New Trustees appointed from time to time by the National Council at its triennial meetings.

All officers, except secretary, treasurer, and auditor, shall be members of the corporation.

2. The duty of the president shall be to preside at the meetings of the corporation and of the directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the directors, and to make such suggestions to them as he may deem desirable.

3. The vice-president shall discharge the duties of the president in the absence of that officer.

4. The directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall regulate salaries; shall make rules in regard to the disbursement of money; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments so made to be in accordance with By-Law 1, and to continue until the next meeting of the corporation; and shall report to the National Council.

5. The secretary shall keep the records of the corporation, of the directors, and of the finance committee; shall issue all orders on the treasurer, and all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meetings; shall preserve all important documents; shall conduct the correspondence of the society; shall

[1] See Minutes, pages 40, 41, 122, 123.

report annually to the directors, and prepare a report to the National Council for the directors.

6. The treasurer shall invest the funds of the corporation in accordance with the directions of the directors, or, in the absence of such directions, in accordance with the written approval of the finance committee; shall have the custody of such funds; shall disburse the same, in accordance with the rules and votes of the directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the directors.

He shall give bonds for the faithful performance of his trust for the term of three years, and until another person is appointed treasurer, in such sum as may be ordered from time to time by the directors.

7. The auditor shall annually, or oftener, in his discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the treasurer, and shall report annually to the directors.

8. The finance committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the directors; shall authorize all disbursements not specially ordered by the directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the directors, to whom they shall report annually.

Special meetings shall be held at the time and place named in the call of the chairman.

9. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the directors.

10. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the State of Connecticut, where all meetings of this corporation shall be held, at which the officers for the ensuing three years shall be chosen.

Annual meetings of the directors, for the examination of accounts of the reports of the treasurer, secretary, auditor, and finance committee, for the allotment and distribution of income and for the general work of the corporation, shall be held in the month of

September in each year, at such places as the finance committee previously to each meeting, shall designate.

Special meetings of the corporation and of the directors shall be held upon the written call of the president or of any two members of the corporation addressed to the president. Such special meetings of the directors shall be held at the place directed by the president.

The secretary shall be always a resident of the State of Connecticut, and the records, when not in use in the meetings, shall be kept always in that State.

11. Any article of these by-laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting after the service of one month's notice in writing of the proposed change.

NATIONAL COUNCILS.

Year.	Place.	Moderator.	Assistant.	Assistant.	Preacher.
1865...	Boston, Mass.....	Hon. Wm. A. Buckingham.	Charles G. Hammond.....	Rev. Joseph P. Thompson.	Julian N. Sturtevant.
.....	.....	.....	.....	.....	.....
1871...	Oberlin, Ohio.....	Rev. Wm. T. Budington...	Gen. O. O. Howard.....	Rev. George H. Atkinson..	Leonard Bacon.
1874...	New Haven, Conn.	Hon. L. S. Foster.....	Rev. G. F. Magoun.....	Rev. I. E. Dwinell.....	Richard S. Storrs.
1877...	Detroit, Mich	Hon. Wm. B. Washburn..	Rev. A. L. Chapin.....	Hon. C. G. Hammond....	Zacchary Eddy.
1880...	St. Louis, Mo.....	Rev. Henry M. Dexter....	Rev. J. M. Sturtevant, Jr..	Rev. John D. Smith.....	Samuel E. Herrick.
1883...	Concord, N. H.....	Rev. Arthur Little	Frederick Billings.....	Rev. Cushing Eells.....	Frederick A. Noble.
1886...	Chicago, Ill.....	Hon. Lorrin A. Cooke....	Rev. John K. McLean...	Rev. Benjamin A. Imes...	Prof .Geo. P. Fisher.
1889...	Worcester, Mass...	Pres. Cyrus Northrop.....	Ira H. Evans.....	Rev. Franklin S. Fitch....	Israel E. Dwinell.
1892...	Minneapolis, Minn.	Rev. A. H. Quint.....	Hon. B. M. Cutcheon	Rev. George C. Rowe	Charles M. Lamson.
1895...	Syracuse, N. Y.....	Hon. Nelson Dingley.....	Rev. Charles O. Brown...	Rev. Geo. W. Henderson..	F. W. Gunsaulus.
1898...	Portland, Or.....	Rev. Frederick A. Noble..	Rev. George O. Adams...	O. Vincent Coffin.....	Albert J. Lyman.
1901...	Portland, Me.....	Rev. Amory H. Bradford..	William H. Strong.....	Rev. S. B. L. Penrose....	William J. Tucker.

Secretaries: Rev. Alonzo H. Quint, 1871–83; Rev. Henry A. Hazen, 1883–1900; Rev. Asher Anderson, 1900.

Registrars: Rev. William H. Moore, 1871–1901; Rev. Joel S. Ives, 1901.

Treasurers: Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavalette Perrin, 1880–89; Rev. Samuel B. Forbes, 1889.

ALPHABETICAL LIST OF MEMBERS OF THE COUNCIL.

NOTE.— *Star* [*] *denotes honorary member.*

Ackerman, Rev. Arthur W., Portland, Ore.
Adams, Dea. Alfred F., Castine, Me.
Ainsworth, Rev. Israel, Rockport, Mass.
Albree, John, Jr., Swampscott, Mass.
*Allchin, Rev. George, Osaka, Japan,
Aldrich, Rev. Benjamin F., Aurora, Ill.
Alexander, Rev. James, Newport, N. H.
Anderson, Rev. Asher, Meriden, Conn.
Archibald, Rev. And'w W., Brockton, Mass.
Armstrong, Rev. J. C., Chicago, Ill.
Bailey, Rev. W. A., Skowhegan, Me.
Baines-Griffith, Rev. David, Kansas City, K.
Baker, A. S., Evansville, Wis.
Balch, John H., Newburyport, Mass.
Barbour, Prof. F. A., Ypsilanti, Mich.
Barnes, Rev. Henry E., No. Andover, Mass.
Barnes, John, Rockford, Ill.
Bartley, Rev. William T., Salem, N. H.
Bassett, Rev. Austin B., Ware, Mass.
Bates, Rev. Newton W., W. Bloomfield, N.Y.
Beard, Rev. William S., Durham, N. H.
Beaver, Rev. Charles H., Fairmont, Neb.
Benedict, Robert D., New York.
Bigelow, Rev. Frank E., Salt Lake City, U.
Bill, A. G., Danielsonville, Conn.
Bird, Rev. George H., So. Chicago, Ill.
Blaisdell, Rev. James A., Olivet, Mich.
Bliss, Rev. Alfred V., Ludlow, Vt.
*Bolster, Rev. William H., Nashua, N. H.
Boynton, Rev. Nehemiah, Detroit, Mich.
Bradford, Rev. Amory H., Montclair, N. J.
Bradley, Rev. Dan F., Grand Rapids, Mich.
Bradshaw, Rev. John W., Oberlin, O.
Brand, Rev. Charles A., Huron, S. D.
Breck, Rev. Charles A., Cotuit, Mass.
Bridgman, Isaac, Northampton, Mass.
Bristol, Rev. Frank L., Uxbridge, Mass.
Brooks, Rev. William E., South Paris, Me.
Brown, Rev. Elliott W., Glen Ridge, N. J.
Bugbee, Rev. Rolla G., Athol, Mass.
Burnham, Rev. Collins G., Chicopee, Mass.
Burnham, Rev. Edm'd A., Stafford Sp'gs, Ct.
Burnham, Rev. Michael, St. Louis, Mo.
Butler, Rev. Elmer W., Ormond, Fla.
Camp, David M., Newport, Vt.
*Capen, Samuel B., Boston, Mass.
Carroll, Rev. Charles W., Cleveland, O.
Carter, John R., Woburn, Mass.
Carter, S. B., Brighton, Mass.
Chalmers, Rev. Thomas, Manchester, N. H.
Chandler, Rev. Jos. H., Fond du Lac, Wis.
Chapin, Rev. George F., Saxton's River, Vt.
Chapman, Rev. Edw. M., St. Johnsbury, Vt.
Chase, Rev. James B., Ocheyedan, Io.
Chidsey, J. T., Bristol, Conn.
Choate, Rev. Charles W., Kokomo, Ind.
Christy, Rev. George W., Amesbury, Mass.
Clarke, Rev. Almon T., Shelby, Ala.
Clark, Rev. Calvin M., Haverhill, Mass.
Clark, Rev. Charles W., Georgia, Vt.
Clark, Rev. DeWitt S., Salem, Mass.
*Cobb, Rev. Levi H., New York City.
Coe, Edward S., Cromwell, Conn.
Coffin, Frank, Concord, N. H.
Conley, Rev. Henry W., Stonington, Me.
*Cooper, Rev. James W., New Britain, Ct.
Cory, Rev. Isaac L., Waukesha, Wis.
*Cousins, Rev. Edgar M., Thomaston, Me.
Cronin, Stephen, Partridge, Kan.
Cummings. D. K., Bristol, N. H.
Curtis, Rev. William C., Brownville, Me.
Davies, Rev. Thomas M., Cornish, Me.
*Day, Rev. F. J., Sherbrooke, Que.
Deane, Rev. James, Northfield, N. Y.
Decker, Rev. Frank H., Westerly, R. I.
DeForest, Rev. Heman P., Detroit, Mich.
DePeu, Rev. John, Bridgeport, Conn.
Devitt, Rev. Theophilus S., Branford, Ct.
Dexter, Rev. Daniel W., Norwich, N. Y.
Dodge, Nathan P., Council Bluffs, Io.
Dodge, Rev. Prescott D., Tallmadge, O.
Dunning, Rev. Albert E., Boston, Mass.
Dyer, Rev. Almon J., Sharon, Mass.
Dyer, Rev. Edward O., Sharon, Conn.
Eastman, Rev. George P., Millbury, Mass.
Edmonds, Rev. Robert H., Mansfield, O.
Ellis, Rev. Frederick W., Topeka, Kan.
Ewing, Rev. William, Lansing, Mich.
Fairbanks, Rev. Henry, St. Johnsbury, Vt.
Farwell, Rev. Parris T, Wellesley Hills, Ms.
Fenn, Rev. William H., Portland, Me.
Fernald, M. C., Orono, Me.
Fitch, Rev. Frank S., Buffalo, N. Y.
Flint, H. A., Syracuse, N. Y.
Folger, Rev. Allen, Concord, N. H.
Forbes, Rev. Samuel B., Hartford, Conn.
Forbes, William T., Worcester, Mass.
Ford, H. Clark, Cleveland, O.
Frear, Rev. Walter, San Francisco, Cal.
Frisbie, Rev. Alva L., Des Moines, I

Frizzle, Rev. John W., Eau Clair, Wis.
Fuller, Rev. Homer T.. Springfield, Mo.
Gale, Rev. Sullivan F., Jacksonville, Fla.
Gates, Rev. George A., Cheyenne, Wyo.
Gerould, Rev. Samuel L., Hollis, N. H.
*Gibbon, Rev. Jas. Morgan, London, Eng.
Gilbert, Lewis N., Ware, Mass.
Gillett, Rev. Arthur L., Hartford, Conn.
Goddard, Rev. John C., Salisbury, Conn.
Goodrich, Rev. Joseph A., Shelburne, Mass.
Goodwin, Rev. Frank J., Pawtucket, R. I.
Gorton, O. A., Sherburne, N. Y.
Gould, Rev. J. Sidney, Owatonna, Minn.
Grant, Rev. Frederick L., Northfield, Conn.
Greeley, Rev. Frank N., Berkeley, Cal.
Greene, Rev. Frederick W., Middletown, Ct.
Greene, Rev. Winthrop B., Pomfret, Conn.
Grierson, E. S., Calumet, Mich.
Griffin, Rev. Henry L., Bangor, Me.
Gulick, Rev. Hervey, Charlotte, Vt.
Hall, Rev. George E., Dover, N. H.
Hall, Rev. Russell T., New Britain, Conn.
Hallock, Rev. Leavitt H., Minneapolis, Minn.
Hague, Rev. Wm. B., So. Bridgeton, Me.
*Harvey, Rev. William R., Sheffield, N. B.
Haskell, J. G., Lawrence, Kan.
Hatch, Rev. Frederick A., Omaha, Neb.
Haven, Rev. Sherman W., Wellsville, N. Y.
*Hawes, Rev. Edward, Hartford, Conn.
Hazen, Rev. William F., Northfield, Vt.
Henderson, Rev. Geo. W., New Orleans, La.
Herrick, Rev. Edward E., Milton, Vt.
Hibbard, Rev. Rufus P., Gloucester, Mass.
Higgins, Rev. Robert M., Constantine, Mich.
Hildreth, Rev. Homer W., Rochester, Vt.
*Hill, Rev. E. Munson, Montreal, Canada.
Himes, Rev. George H., Portland, Ore.
Hjetland, Rev. John H., Tyler, Minn.
*Hopkins, Rev. W. H., Poughkeepsie, N. Y.
Hood, Rev. E. Lyman, Aquebogue, N. Y.
Horr, Rev. Elijah, Malden, Mass.
Houghton, Rev. Ross C., Chelsea, Mass.
House, Rev. Elwin L., Providence, R. I.
Howard, C. H., Glencoe, Ill.
Howe, Samuel H., Norwich, Conn.
Howes, Rev. Albert W., Fitzwilliam, N. H.
Hubbard, Rev. William B., Webster, S. D.
Hull, Charles A., New York City.
Huntington, Rev. Henry S., Milton, Mass.
Hyde, Rev. Albert M., Toledo, O.
Ide, Rev. George W., Milwaukee, Wis.
Ives, Rev. Joel S., Hartford, Conn.
James, Rev. D. Melancthon, Plymouth, Ms.
Jamison, Rev. Henry W., Beresford, S. D.
Jefferson, Rev. Charles E., New York City.
Jenkins, Rev. Frank E., Atlanta, Ga.
Jepson, Lowell E., Minneapolis, Minn.
Johnson, Rev. Samuel, New Haven, N. Y.
Jones, D. Percy, Minneapolis, Minn.
Jones, Rev. Gustavus W., Winchendon, Ms
*Jones, Rev. John P., India.
Jones, Rev. J. Owen, Boundbrook, N. J.
Jones, Rev. William M., St. Louis, Mo.
Jordan, Rev. Israel, Scarborough, Me.
Kelsey, Rev. Francis D., Toledo, O.
Kettle, Rev. William F., Homer, N. Y.
Kilbourn, Rev. Henry J., Bradford, Vt.
Kingsbury, Rev. John D., Salt Lake City, U.
Lamoine, Rev. Charles, Mansfield, O.
Lee, Rev. Frank T., Chicago, Ill.
Lewis, Rev. Alexander, Worcester, Mass.
Lewis, Rev. George B., South Berwick, Me.
Lindsey, Rev. Robert S., Geneva, O.
Lockwood, Arthur J., Glenridge, N. J.
Lombard, Rev. Herbert E., Cherryfield, Me.
Loomis, Rev. Samuel L., Jamaica Plain, Ms.
Love, Rev. Archibald L., Albany, N. Y.
Love, Rev. W. DeLoss, Hartford, Conn.
Luethi, Rev. Louis J., Jefferson, O.
McIntyre, G. W., Worcester, Mass.
Manss, Rev. William H., Lincoln, Neb.
Marsh, Rev. Edward L., Waterville, Me.
Marsh, Edward W., Bridgeport, Conn.
Marsh, Rev. Francis J., Boston, Mass.
Marston, Rev. Percival F., Lancaster, N. H
Martin, Rev. Samuel A., Rowan, Io.
Martyn, Rev. William C., Boxboro, Mass.
Mason, Rev. Edward B., Brunswick, Me.
McCallie, Rev. Thomas S., East Lake, Ten.
McCully, Rev. Charles G., Calais, Me.
McGregor, Rev. Alexander, St. Paul, Minn.
McMillen, Rev. William F., Chicago, Ill.
Means, Rev. Oliver W., Enfield, Conn.
Meisel, C. G., Port Huron, Mich.
Merrill, Rev. George R., Minneapolis, Minn.
Merrill, Rev. James G., Nashville, Tenn.
Miles, Rev. Harry R., Brattleboro, Vt.
Mills, Rev. George S., Belfast, Me.
Milne, Rev. Alexander, Duluth, Minn.
Moffat, Rev. T. Aird, Buffalo, N. Y.
Moore, Rev. Charles A., Rockland, Me.
Moore, Rev. Edward C., Providence, R. I.
Moore, Rev. George F., Andover, Mass.
Moore, Henry M., Somerville, Mass.
Morley, Rev. John H., Fargo, N. D.
Morley, Mrs. J. H., Fargo, N. D.
Morse, Nathan, Akron, O.
Moxom, Rev. Philip S., Springfield, Mass.
Munson, H. P., Morrisville, Vt.
Mutch, Rev. William J., New Haven, Conn.
Nelson, Rev. Roscoe, Windsor, Conn.
Newman, Rev. S. M., Washington, D. C.
Nims, Rev. Granville W., Walton, N. Y.
Noble, Rev. Frederick A., Chicago, Ill.
Noble, Rev. Mason, Lake Helen, Fla.
Noyes, Rev. Edward M., Newton Cen., Ms.
Noyes, Rev. Henry H., New Gloucester, Me.
Ormes, Rev. Manly D., Colorado Sp'gs, Col.

Packard, E. P., Wilton, Me.
Park, Rev. Wm. E., Gloversville, N. Y.
Patten, Rev. Arthur B., So. Hadley, Mass.
Patton, Rev. Cornelius H., St. Louis, Mo.
Patton, R. W., Chicago, Ill.
*Pedley, Rev. Hugh, Montreal, Canada.
Penrose, Rev. S. B. L., Walla Walla, Wn.
Perry, John H., Southport, Conn.
Perry, Rev. Truman S., Waterford, Me.
Phillips, Rev. George W., Rutland, Vt.
Plumb, Rev. Albert H., Roxbury, Mass.
Porter, Rev. Elbert S., Bridgewater, Mass.
Price, Rev. Edgar H., Hamilton, Mo.
Proctor, Henry H., Boston, Mass.
Prouty, O. W., North Hadley, Mass.
Putnam, Rev. Daniel E., Houlton, Me.
Putnam, Rev. Holden A., Hudson, Mich.
Ramsey, Rev. W. George, St. Charles, Mich.
Ranney, A. P., Westminster, Vt.
Reynolds, Rev. Lauriston, Redfield, S. D.
Rice, J. William, Providence, R. I.
Rice, Rev. William A., Newark, N. J.
Rich, Rev. Charles S., Stockbridge, Mass.
Richards, Rev. Chas. H., Philadelphia, Pa.
Richards, Rev. H. A. N., Unionville, O.
Ricker, Rev. Albert E., Aurora, Neb.
Rodgers, Rev. Levi, Portchester, N. Y.
*Sanders, Frank K., New Haven, Conn.
Sanderson, Rev. Horace, Denver, Colo.
*Schauffler, Rev. Henry A., Cleveland, O.
*Scott, Rev. George R. W., Newton, Mass.
Scott, Rev. Willard, Worcester, Mass.
Shaw, George H., Middleborough, Mass.
Shaw, William, Ballardvale, Mass.
Sheaff, Rev. Robert L., Barton, Vt.
Sheldon, P. J., Owatonna, Minn.
Skeele, Rev. Arthur F., Painesville, O.
Skinner, Rev. Charles L., Haverhill, N. H.
Slack, Rev. Henry L., Bethel, Conn.
Slocum, Rev. Wm. F., Colorado Sp'gs, Colo.
Small, Rev. Charles H., Springfield, O.
Small, Rev. Harry E., Goshen, Conn.
Smalley, Rev. A. L., Jamestown, N. Y.
Smith, Rev. Clifford H., Pittsfield, Vt.
*Smith, Rev. Judson, Boston, Mass.
Smith, Rev. James E., Minneapolis, Minn.
Smith, Rev. James R., West Superior, Wis.
Smith, Rev. Moses, Chicago, Ill.
Smith, Rev. Otterbein O., Grinnell, Io.
*Smith, Samuel G., St. Paul, Minn.
Snell, Rev. Spencer, Talladega, Ala.
Snyder, Rev. Peter M., Rockford, Ill.
Soule, Rev. Sherrod, Naugatuck, Conn.
Southgate, Rev. Chas. M., Auburndale, Ms.
*Stetson, W. W., Augusta, Me.
Stickney, E. H., Fargo, N. D.
Stimson, Rev. Cyrus F., Stratford, Conn.
Stowell, Charles B., Hudson, Mich.
Strong, Rev. James W., Northfield, Minn.
Strong, William H., Detroit, Mich.
Sturtevant, Rev. Julian M., Chicago, Ill.
Sumner, Rev. Charles B., Claremont. Cal.
Sutherland, Rev. Ward T., Oxford, N. Y.
Taintor, Rev. Charles H., Chicago, Ill.
Tenney, Rev. Henry M., Oberlin, O.
Tewksbury, Rev. George A., Concord, Ms.
Thayer, Rev. Henry E., Wichita, Kan.
Thayer, Rev. Lucius H., Portsmouth, N. H.
Thomas, Rev. Chandler N., Bristol, Vt.
Thomas, Rev. Daniel T., Cleveland, O.
Thorp, Rev. Charles N., Oswego, N. Y.
Thorp, J. W., Oxford, N. Y.
Thrall, Rev. J. Brainard, Pepperell, Mass.
Thrall, Rev. William H., Huron, S. D.
Titcomb, Rev. Arthur, Saxonville, Mass.
Todd, Rev. Henry C., Prentice, Wis.
Todd, Thomas, Concord, Mass.
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Tweedy, Rev. Henry H., Utica, N. H.
Updyke, Rev. Eugene S., Madison, Wis.
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Voorhees, Rev. J. Spencer, Roslindale, Ms.
*Vose, Rev. James G., Providence, R. I.
*Walker, Rev. Williston, New Haven, Ct.
Walters, John W., Wyoming, Ill.
Walton, Rev. Gilbert, Harriman, Tenn.
Wanamaker, Wm. H., Philadelphia, Pa.
Ward, Rev. George M., Winter Park, Fla.
Warner, Rev. Charles C., Monticello, Io.
Warner, Lucien C., New York City.
Warren, Rev. William H., Lansing, Mich.
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Williams, Rev. Wolcott B., Charlotte, Mich.
*Wingate, Rev. Henry K., Cesarea, Turkey.
*Winship, Rev. Albert E., Somerville, Ms.
*Woodbury, Rev. Frank P., N. Y. City.
Woodruff, Rev. Henry C., Bridgeport, Ct.
Wray, Rev. Alfred K., Carthage, Mo.
Yonker, Rev. Wilto R., Sault St. Marie, Mich.

Whole number of members, 331, of whom 306 were delegates, 25 honorary, 61 laymen.

GENERAL INDEX.

Amendments, 35.
American Bible Society, 26.
American Board of Commissioners for Foreign Missions, statement of, 36, 389.
American Missionary Association, statement of, 34, 378.
Anti-Saloon, resolution, 45.
Auditor, 16; report of, 87, 95; chosen, 45.
Bowdoin College, excursion to, 21, 27.
California, communication from, on federation, 26.
Canada, delegates from, 21.
Children's meeting, 18.
Church extension, 44; recommendation, 44.
Comity, Federation and Unity, 35.
Committees, Standing (*from last triennium*), in full,
Councils and the Pastorate, 21, 37, 102.
Charter revision, 40, 96, 122.
Central Committee on missionary work, 27, 28, 124.
Comity, Federation and Unity, 35.
John Robinson Memorial Church, 19, 100.
Ministerial Relief, 22; Secretary's report, 111; resolution, 122.
Provisional Committee, 72; report, 75; appointed, 41.
Publishing Committee; report, 82; appointed, 41.
Committees, *ad interim*, 1901–1904, in full,
Deaconess Association, 42.
Expenses of delegates, 43.
Federation of Societies, 26.
Labor, 37.
Manual for Instruction of Youth, 35.
Polygamy, 24, 33.
Protection of church property, 45.
St. Louis exposition, Congregational exhibit at, 31.
Worship, enrichment of, 32.
Yale bi-centennial, to represent council, 18.
Committees of the session:
Business, 16.
Credentials, 16.
Finance, report of, 21; recommendation of, 42.
John Robinson Memorial Church, 19; delegate to, 34.
Nominations, 15.
Charter revision, 17; special committee, 40.
Comity, Federation and Unity, 35.
Marriage and Divorce, 39.
Year Book Changes, 18.

Congregational Church Building Society, statement of, 35, 383.
Congregational Education Society, statement of, 42, 401.
Congregational Home Missionary Society, statement of, 34, 374.
Congregational Sunday School and Publishing Society, statement of, 42, 397.
Constitution of Council, amendments proposed, 35.
Credentials, report on, 23.
Deaconesses, 24; minute approved, 148.
Delegates; attendance, 37; expenses of, 43; summary of, 419.
Divorce and Marriage, resolution on, 39; committee, 39.
Endeavor, Young People's Society of Christian, resolutions respecting, 24.
England and Wales, delegates from, 21.
Exhibit, Congregational, at St. Louis, Mo., 31.
Federation, 26.
Gainsborough, ter-centennial celebration, 23, 98; appointment of delegate, 34.
Gavel, presentation of, 27.
Gibbon, Rev. J. Morgan, addresses of, 21, 36, 151.
Greetings, Free Baptists, Rev. Lewis Malvern, 36; Methodist Episcopal, Rev. Ammi Ladd, 36; Congregational Union of Ontario and Quebec, 36.
Hazen, Rev. Henry A., Memorial to, 25, 148.
Illinois, Communication from, on Federation, 26.
Jenkins, Rev. Frank E., address of, 43.
Labor, request for committee, from Massachusetts Labor Committee, 37.
Lawlessness, resolution on, 31.
Lord's Supper administered, 18.
Manual for Instruction of Youth; committee appointed, 43.
Marriage and Divorce, resolution on, 39.
Massachusetts; Memorial; on Year Book, 18; report, 33.
McKinley, Mrs. William, message to, 19.
Members of Council: roll, 1–14; honorary, 14; alphabetical list, 419.
Memorial Church, Plymouth, Mass., resolution, 25.
Memorial to Rev. Henry A. Hazen, 25, 148.
Messages to Rev. William H. Moore, 20; Dr. Joseph Parker, 28; Judge Shipman, 17; President Roosevelt, 19; Ambassador W. W. Thomas, 32; Rev. Peter Paul Waldenstrom, 32.
Ministerial Relief Committee: report of, 111; discontinuance of, 40.
Minutes of session, 1–47.
Moderator, address of retiring, 15, 59; election, 15; welcome of, 15; closing address, 47; thanks to, 46.
Minnesota, communication from, on Federation, 26.
National Council:
Constitution, by-laws, 405; rules, 411.
Minutes of session, 1901, 1–47.
Officers and committees, iii, 41.
Trustees, iv, 41; charter and by-laws, 413.
Meeting, next, 30.
Officers of the session, 1901–1904, iii, 41.
Order of business, 16, 17.

Papers and Addresses:
How far does the application of Doctrine to Practical Life constitute Effective Preaching? Rev. Dan. F. Bradley, 157.
The Type of Character favored by Congregationalism. Prof. Williston Walker, 166.
The Sacraments: their Function in Personal Life and in the Enlargement and Improvement of the Churches. Rev. J. G. Vose, 175.
The Necessity of a Rational Philosophy to Effective Preaching. Rev. William H. Bolster, 185.
The Rightful Claims of the Churches upon the Theological Seminaries. Rev. William A. Bartlett, 195.
The Rightful Claims of the Theological Seminaries upon the Churches. Rev. Prof. George F. Moore, 206.
What help may the Public Schools expect from our Churches? Rev. Albert E. Winship, 213.
What help may the Churches expect from our Public Schools? W. W. Stetson, 215.
The Congregational Church as a Social Factor in the Town. President William DeWitt Hyde, 223.
The Christian Citizen and Municipal Government. Rev. S. G. Smith, 232.
Needful Reforms in the Methods and Instruction in the Sunday Schools. Rev. Albert E. Dunning, 241.
The Spiritual Trend of our Young People's Organizations. Rev. C. M. Southgate, 251.
The Coöperation of the Church and the Home in the Spiritual Nurture of Children. Rev. Charles H. Richards, 260.
Foreign Elements in American Civilization. Rev. Henry A. Schauffler, 277.
City Evangelization. Rev. J. C. Armstrong, 293.
Christianity: a World Wide Movement. Rev. Matthew H. Buckham, 304.
New Perils and Possibilities in the Foreign Field. Rev. John P. Jones, 314.
The Influence of Congregationalism on the Reunion of Christendom, Rev. William D. McKenzie, 323.
Congregational Teaching as to the Right Use of Wealth. Rev. President Horace Bumstead, 333.
Woman's Work in our Churches. Rev. T. Calvin McClelland, 342.
The Spiritual Mission of Congregationalism. Rev. S. M. Newman, 355.
The Living Christ, a Vital Force in Pulpit and Pew. Rev. George H. Ide, 355.
Consecrated Personality a Supreme Need of the Church of to-day. Rev. Charles E. Jefferson, 364.
Parker, Rev. Joseph, message from, 28; message to, 28.
Polygamy: report of committee, 33; request of Rev. Josiah Strong, 24.
Printing minutes, reports, papers of the session, 44.
Property, protection of church, 44; committee appointed, 45.
Provisional committee appointed, 41.
Publishing committee appointed, 41.
Reception given by 2d Parish Church, 28.

Registrar's assistants chosen, 15.
Robinson, John, Memorial Church, 19; report of committee, 100; appointment of delegate, 34.
Roll, 1–14.
Roosevelt, President, message to, 19.
Scott, Rev. G. R. W., delegate to tercentenary celebration, Gainsborough, Eng., 34.
Secretary, assistant, chosen, 15, 26.
Secretary of Council, report, 75; elected, 30.
Sermon, Rev. William J. Tucker. 48.
Shipman, Judge, message to, 17.
Statistics, printing of, 37.
Stone, Miss, captivity of, 26.
Sunday-school instruction, 43.
Summary of delegates, 421.
Thanks, to Rev. William J. Tucker, for sermon, 44; to moderator, 46; resolutions of, 46.
Tellers appointed, 1.
Temperance, resolution, 45.
Thomas, Ambassador, message to, 32.
Treasurer, report, 88.
Trustees appointed, 41.
Universities, religious foundations in State, 27; resolution, 27.
Vermont, communication from, on Federation, 26.
Waldenstrom, Rev. Peter Paul, message to, 32.
Welcome, address of, by Hon. F. E. Boothby, 16; Rev. Jonathan L. Jenkins, 16.
Worship, enrichment of, 32; committee appointed, 32.
Yale bi-centennial, invitation to, 18; committee appointed, 18.
Year-Book, changes in, 18, 33.
Year-Book. *See* reports of publishing committee, 82; secretary, 75; and treasurer, 88; four authorized by next publishing committee, 44.
Y. M. C. A., services at, 18.
Young People's Society of Christian Endeavor, 24.
Youth, Manual of Instruction for, 34.

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